

# IFUGAW TALES

Banawe and Mayawyaw

FRANCIS LAMBRECHT, C.I.C.M.

## IFUGAW TALES—Banawe<sup>1)</sup>

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### 1. Cha Kimma'yong -e Tititi't

1. *Hi Kimma'yong ya mai'd ab inaya'na | ya imbalé'na on oba' ya abu'. | Am-i'n chi uunga' ya e'cha malo'-bina'n a'bongna. | -Ayyo'na: "Malo'- -ayu ta e'a- mani'lag hi a'allama | ta ibcha'-."*

1. Kimmayong and none his wife / and his child (not) even one only. All the boys (of the village) went to sleep in his hut. / He says: "Sleep ye and I go make light (to catch with light) for crabs / to be my viand."

2. *Ot ala'nay ha'long | ot itlo'gna | ot ume'h wae'l. | Ya tini'gona nan it-i'ttay an apu'y, | ot e'na tigo'n | ya han tititi't hina'n chopla', | ya han it-i'ttay an a'bongna.*

2. And he takes a pine tree splinter / and he lights (it) / and he goes to the river. / And he saw a very small fire, / and he goes to see / and (it is)

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1) *Spelling and Phonetic Key*, see Fr. Lambrecht, *The Mayaway Ritual*, 1. Rice Culture and Rice Ritual, pp. 22-23, Publ. Cath. Anthr. Conf., Cath. Univ. of America, Washington, D. C., Vol. IV, No. 1.

But in connection with the use of the hyphen (-) and the acute accent, we call the attention of the reader to the following:

(1) *The hyphen.* The hyphen after a vowel, or at the beginning or end of a word, stands for the consonant *k*; it represents therefore the glottal catch. After a consonant the hyphen may (a) also stand for the consonant *k* (because the root of the word may begin or end with *k*, or because the *k* may come to stand after another consonant on account of syncopation, or because of the very spelling of the word, or, (b) the hyphen may simply mean that the consonant belongs to the preceding syllable: after the prefix *mun* if a vowel follows (the hyphen after *mung* stands for *k*), and in some root words which are so pronounced (ex., *am-i'n*, *luma'b-un*, etc.).

(2) *The acute accent.* After a vowel the acute accent denotes the syllable on which the stress is laid. Above a vowel the acute accent denotes the syllable on which the secondary stress is laid. The latter (a) precedes the former in reduplicated words, but (b) follows if the personal pronouns *cha-d*, *cha-ami*, *chita-ú*, *cha-ayú* and *chichá* are enclitic, or if a demonstrative of place or time is joined to a word that ends with a vowel, because the elision of *i* occurs (ex., *uma'li-a bitú'* is pronounced *uma'li-ahitú'*).

Details concerning Ifugao geography, houses, villages, implements and tools, beliefs and customs, ritual performances and feasts, etc., inasmuch as these may help in the understanding of the tales, are to be found in our monographs published by the Catholic Anthropological Conference, Catholic University of America, Washington, D. C., Vol. I, No. 3 and Vol. IV, Nos 1 to 5. Details concerning dress and bodily adornment may be found in the monograph of Morice Vanoverbergh, Publ. Cath. Anthr. Conf., Vol. I, No. 5, section "The Ifugao", pp. 200-212.

a rat on the rock, / and (he saw) the very small hut its (of the rat).

3. “*Patayo'ncha-á*”, *-ayyo'nab tum tititi't*. | *Ot -ayyo'n Tititi't* : | “*Achi'a-patayo'n*, | *o'na- ot ala'n* | *ta ie'a- bi bale'm*, | *ta munha'anga- bi -ano'nyu*.”

3. “I will kill you”, he says to the rat. / And says Rat : / “Do not kill me, / but take me / and bring me to your house, / and I will cook your (plural) food.”

4. *Ot -ayyo'n Kimma'yong* : | “*Ha'hha! o'nchan ini'lam* | *an o'n-a tititi't ya abu'*, | *mo ta-o'mbo ya ugge'cha-á pinat'*, | *ta ala'ncha-áb bale'mi*”.

4. And says Kimmayong : / “Hahha! how do you come to know (how to cook) / as you are but a rat, / but nevermind I will not kill you, / and I will take you to our house.”

5. *Ot ala'nab bale'cha*, | *ot iba-ba'nab nan chu'gu*. | *On wan munha'ang hi Kimma'yong*, | *-ayyo'n Tititi't* : | “*Hao'n chi munha'ang*”.

5. And he takes (the rat) to their house, / and he puts (it) in the corner. / When Kimmayong is going to cook, / Tititi't says : / “I will be the one to cook.”

6. *Ot ala'na han oba'n boga'b*, | *ot ihu'nab nan ba'nga*, | *ot danuma'na*, | *ot ibang-o'tna*. | *On wan tini'gon Kimma'yong* | *ya napnu' nan ba'nga hi hinama'l*.

6. And it (Rat) takes a single grain of rice, / and he puts (it) in the earthen cooking pot, / and pours water in it, / and he puts it (the pot) on the fire. / When Kimmayong went to look / and (then) the earthen cooking pot was filled with cooked rice.

7. *Ot -ayyo'n Tititi't* : | “*Ala'm go nan ba'nga ya nan li'ting* | *ya ab chutchu't chi mano'-* | *ta iba'ang-u go*.” | *Ot ala'n Kimma'yong*, | *ot icha'tnan hiya'*, | *ot iba'ang gon Tititi't*.

7. And says Rat : / “Get again an earthen cooking pot and water / and a feather of a chicken / and I will cook again”. / And Kimmayong gets (all these), / and he gives (them) to it (Rat), / and Rat cooks again.

8. *Ya on tini'gon Kimma'yong* | *ya mano'- an nalu'to*. | *Ala'n Kimma'yong nan chu'yu* | *ot bangu'nona nan uunga'*, | *ot manga'ncha*. | *O'nchan nanga'n* | *ot malo'-cha*. | *Ya -ayyo'n nan uunga' hi* : | “*Nganne'y e'na nangala'n tun hinama'l*, | *ya on e nanga'-o?*”

8. And when Kimmayong went to look / and (then) (it is) a cooked chicken. / Kimmayong takes a wooden plate / and he awakens the boys, / and they eat. / When they had eaten / and (then) they go to sleep. / And the boys say : / “Where did he get this cooked rice, / maybe he went to steal?”

9. *On nawi'it* | *ot ume'cha nan uunga'h bale'cha*, | *ot -ayyo'ncha -e ama'cha hi* : | “*Mai'd mapto'-* | *ya e nanga'-o hi Kimma'yong*, | *te wabchi' nan mapho'd an -ano'na*”.

9. When it was morning / and (then) the boys go to their house, / and

they say to their father : / “ There is none that can be hitted (it is not quite sure, or, maybe) / and (but) Kimmayong went to steal, / for there is there good food his.”

10. *On wa nan gota'd | ya ume'h Kimma'yong, | ot e mi-bu'ma | ya ayyo'na hi : | “ -Acha'ngyana- ad wa'ni ”. | Ya -ayyo'ncha hi : “ Munlaya'b-a ”.*

10. When there was a dancing feast / and Kimmayong goes, / and he goes to partake of the meals / and he says : / “ I am rich now ”. / And they say : “ You lie ”.

11. *Ot aya'gana nan tata'gu, | ot ume'chab bale'na, | ot -ayyo'n gon Kimma'yong -e Tititi't hi : | “ Mumba'ang-a ”. | Ot mumba'ang go, | ot manga'ncha nan ta'gu, | ot ibcha'chay mano'-; | ya chutchu't an inba'ang Tititi't | an numba'liw hi mano'-.*

11. And he calls the people, / and they go to his house, / and Kimmayong says to Rat : / “ Cook ”. / And it (Rat) cooks again, / and the people eat, / and they eat chicken; / and (it was) a feather which Rat cooked / which changed into a chicken.

## 2. Wa'cha han Tulu'y Ta'gu . . .

1. *Wa'cha han tulu'y ta'gu | an oba'y hi ama' | ya oba'y hi ina' | ya oba' goy imbale'cha, | Oba'n algo' | -ayyo'n ama'na hina'n imbale'cha hi : | “ Ume'tab payo' ”. | Ya ayyo'n nan imbale'cha hi : “ O ”. | Ya imme'chab payo', | ya imme' gob ina'na hina'n ha'bal.*

1. There are (were) three men / one his father / and one his mother / and one also their child. / One day / says his father to their child : / “ Let's go to the rice field ”. / And their child says : “ Yes ”. / And they went to the rice field, / and his mother went also to the sweet potato field.

2. *Wa on nawu'd | -ayyo'n nan unga' -e ama'na hi : | “ Ume'ta ta wa an e'a-manga'n ”. | Ya timba'l ama'na : | “ Ta-o'mbo oba'-a, | ya ume'-a ya ogna'm bitu'-wen ina'lata, | ta wa it chimmato'ng-a | ya hinangla'gmu | ya inihcha'm ya mibanga'd-a ”.*

2. When it was noon / the boy says to his father : / “ Let's go so that I may go to eat ”. / And his father answered : / “ Nevermind you go alone, / and (when) you go take these which we caught, / and when you arrived / and (then) roast (them) / and use (them) as your viand (to eat with the rice, namely crickets, see infra) and (then) return ”.

3. *Ya hinongba'tan imbale'na | ya -ayyo'na hi : “ O ”. | Ya imme'h bale'cha, | ya on chimmato'ng | ot iha'angua nan -ala'-al, | ya on nalu'to ot manga'n.*

3. And his boy answered (him) / and he says : “ Yes ”. / And he went to their house, / and when he arrived / and (then) he cooked the crickets, /

and when it is cooked and (then) he eats.

4. *Ya wa an mangmanga'n | imma'lih Ambibiko'llon, | ya -ayyo'na hi : | "Ia'lim ta -ano'-". | Ya icha't nan unga'. | Ya wa an -ina'na nan incha'tna | mumbaga' gob -ano'na. | Ya -ayyo'n nan unga' : | "Achi'-, te mai'd ab icha'-".*

4. And when he (the boy) is busy eating / Ambibikollon came, / and he says: / "Bring (give some crickets) and I eat (them)". / And the boy gives (some). / And when he had eaten what he (the boy) had given / he asks again. / And the boy says: / "I do not (give), for none my viand (I shall not have any to eat with the rice)".

5. *Ya -ayyo'n Ambibiko'llon hi : | "Ia'lim | te achi'm-e ia'li | ibo'lta-cha-d". | Ya -olugo'n nan unga' | ya icha'tna nan icha'na. | Mo wa an -ina'n Ambibiko'llon | chi incha't nan unga' | abi' go mumbaga'h -ano'na.*

5. And Ambibikollon says: / "Bring (give some) / because if you don't give / I will smash you". / And the boy obeys (lit.: believes) / and he gives his viand (some crickets more). / But when Ambibikollon had eaten / what the boy had given / he then asks again for his eating.

6. *Ya ta-o'n chi mai'd icha'na | icha'tna cha'mcham. | Wa an -ina'n Ambibiko'llon am-i'n | pinab-o'na nan unga', | ya tuma'-ang; | ya ie'na.*

6. And although should be none his viand (shouldn't have any more crickets to eat with the rice) / he gives (them: the crickets) just the same. / When Ambibikollon had eaten (them) all / he puts the boy on his shoulders, / and he (the boy) cries; / and he (Ambibikollon) carries (him: the boy) away.

7. *Ya chinggo'l ama'na, | ya inwa'la-na nan tamu'wana, | ya imme'b bale'cha, | ya mai'd hi imbale'na. | Ya ala'na nan uwa'hna | ya munha'it, | ta unuchona nan imbale'na | an ina'lan chi lawa'yan.*

7. And his father heard it (the crying), / and he left his work, / and he went to their house, / and none his child (his child is not there). / And he takes his knife / and sharpens, / and he follows his child / whom the giant took.

8. *Ya imme'b ama'na, | ya chinamu'na han ba'nig, | ya -ayyo'na hi : | Wa'cha impala'uhmu -e Ambibiko'llon | an pinab-o'na han unga'? | Ya -ayyo'n nan ba'nig hi : | "O, ne'an imme'".*

8. And his father went, / and he met a phantom, / and he says: / Is there an Ambibikollon (whom) you let pass (did you allow Ambibikollon to pass) / who carried a boy on his shoulders? / And the phantom says: / "Yes, behold there he went".

9. *Ya incha't a'man chi unga' | nan ina'tta. | Ya imme' gob ama'na | ya ina-bu'pana nan imbale'na. | Ya winingi'na | ya cha-o'l chi ba'nig | an e'cha tigo'n nan unga', | ya tuma'-ut hi ama'na.*

9. And the father of the boy gave / a rice-cake (to the phantom). / And his father went again / and he overtook his child. / And he looked side-wards (looked around) / and (there are) many phantoms / who go to see the boy, / and his father was afraid.

10. *Ya tini'gona nan imbale'na | an nabóngwabo'ngwa, | ya bimmob-o'l hi ama'na. | ya mai'd cha Ambibiko'llon hi bale'cha, | te e'cha nani'gob ba'nga | ta pangibaa'nganchab nan unga', | ya abu'nab imbale'n Ambibiko'llon | hi wab nan bale'cha.*

10. And he saw his child cut into pieces, / and his father became angry. / And the Ambibikollons are not there at their house, / because they went to look for an earthen cooking pot / to cook in the boy, / and only the child of Ambibikollon / was there in their house.

11. *Ya ina'mong ama'na | nan acho'l an nabóngwabo'ngwa | ot tum-u'- : | ya niu'm-um chi acho'l. | Ot tum-u'- go, | ya nibanga'd chi lina'wana, | chini'yatna.*

11. And his father gathered / the body which was cut into pieces / and he shouts : / and was joined the body. / And he shouts again, / and was returned his soul, / he opened his eyes.

12. *Ya -ayyo'n ama'na hi : " Ume'ta ". | Ya ume'chab bale'cha'. | Ya wa an chimmato'ngcha | ya bumaya'hcha. | Ya am-i'n chi ta'gu | tini'gocha nan unga' | an ina'lan chi lawa'yan. | Ya bumaya'hcha | ya patayo'nchay nuwa'ng.*

12. And his father says : " Let's go ". / And they go to their house. / And when they had arrived / and (then) they perform a rice wine feast. / And all the people / they saw the boy / whom took the giant. / And they perform a rice wine feast / and they kill a water buffalo.

### 3. Han Chuwa'n Hin-agi'

1. *Wa'cha han chuwa'n hin-agi' | ya nan iba'na ya -acha'ngyan, | ya achi'na ichata'n hi iba'na. | Ya nan oba'n iba'na | nacha-o'l chi imbale'na | an himpu'lucha.*

1. There were two brothers / and his brother was rich, / and he (the rich one) does not give to his brother. / And his other brother (the poor one) / had many children / which are (were) ten.

2. *Ya oba'n algo' | mai'd -ano'ncha. | Ya -ayyo'n ama'cha hi : | " Mibna'-ayubtu', | ta ume'a- | ta e-ila'-o tun wa'he ". | Ya -ayyo'n chi imbale'na hi : " O ".*

2. And one day / none their food. / And their father says : / " Remain ye here, / and I go / to sell this axe. / And his children say : " Yes ".

3. *Ya imme'h ama'cha. | Munchá-cha-a', | ya hina'n -awo'n | chinamu'na han ta'gu | an mumpa'ba- chi e'mengna. | -Ayyo'na hi : " Cha'anay umaya'm? "*

3. And their father went. / He walks and walks, / and along the road / he met a man / whose beard is white. / He (the man with the beard) says :

“Where the place of your going?”

4. *Ya -ayyo'n a'man chi uunga' hi : | “ E- ila'-o tun wa'he | te mai'd -ano'nmi. | Ya bitu'we -ayyo'na hi : | “ O, ma-a' | ta ume'tab bale'- | ad Chalo'm.*

4. And the father of the children says : / “ I go to sell this axe / because none our food. / And this is what he (the man with beard) says : / “ Yes, come / and let's go to my house / at the Underworld.

5. *On chimmato'ngchad Chalo'm | tinum-u'- an -ayyo'na : | “ Am-i'n chi ta'gu ya uma'licha, | te wa'chabtu' | han ta'gu an nat-o'n | an ila'-ona tun wa'he, | te mai'd ab -ano'n chi imbalena' ”.*

5. When they had arrived at the Underworld / he shouted saying : / “ All the people and they should come, / for there is here / another kind of man / who sells an axe, / for none the food of his children ”.

6. *Am-i'n chi ta'gu | ya imma'lichab bale'n chi iba'cha | ya tini'gocha nan munla'-ob wa'he.*

6. All the people / and (then) came to the house of their brother / and they saw the one selling an axe.

7. *Ya oba'n ta'gu | inaya'ganah tu'wen ta'gu hi bale'cha, | ya -ayyo'na hi : | “ Ala'm tun ina'chu, | ta wa it ini'nitmub nan li'ting | hi ba'nga | ya ingkiba'lmu | ot mumba'liw hi boga'h, | ya bitu'wen chutchu't | ya ala'm go | ta ini'tom gob li'ting | ya ingkiba'lmu ya mumba'liw, | ya chota'g ya mano'- | ya am-i'n chi ibcha' ya wa'cha.”*

7. And one man / he called this man to their house, / and he says : / “ Take this scum, / and when you will warm it in water / in an earthen cooking pot / and you will stir / and then it changes into husked rice, / and this feather / and take (it) also / and you warm (it) also in water / and you will stir and it changes, / and meat and chicken / and all (kinds of) viand and (then) there will be ”.

8. *Ya ina'lana | nan incha't chi ta'gu, | ot ume'h bale'cha. | Ya wa an chimmato'ng hi bale'cha | ini'nitnab nan li'ting, | ya ingkiba'lma | ya nabali'n, | ya boga'b ya chota'g go.*

8. And he took what the man gave, / and then he went to their house. / And when he had arrived at their house / he warmed (it) in water, / and he stirred and it was changed, / and (it became) husked rice and meat also.

9. *Ya -immalina'wa te -acha'ng yan mo. | Ya -aalgoalgo' | e'na inaya'gan hi iba'na | ta ala'na ab ibcha'na. | Ya munbitu'chabchi | ya mun-am-amlo'ngchan bin-aa'ma.*

9. And he was elated because (he was) rich now. / And every day / he went to call his brother / that he (the brother) may get some viand for him. / And they stayed there / and the father and children were very happy.

## 4. Hi Chulnuwa'n

1. *Hichi'n nadne' | ya wa'cha han chuwa'n himbale', | ya wa'cha go han im-bale'chan hi Chulnuwa'n. | Hi oba'n algo' | hi Chulnuwa'n pinbo'dnan uma'lah a'l-lama, | ya imbag'a'nan ama'na ya ina'na | ta mun-i'nitchab li'ting.*

1. A long time ago / and there was a household of two (husband and wife), / and there was also a child theirs, Dulnuwan. / One day / Dulnuwan wanted to get (catch) crabs, / and he asked his father and his mother / that they would warm (boil) water.

2. *Ya e'na ala'n chi gu'buna, | ya imme'h payo', | ya inbaa'dna nan gu'bu | hi huwo'ng. | Ya hi payo' | ya wa'cha han unga' | an tigtigo'nab Chulnuwa'n. | Ya hi Chulnuwa'n, | on nagibbu' chi tamu'wana, | ya imme'h aga'mangna | ta e malo'-.*

2. And he goes to get his trap, / and he went to the rice fields, / and he set the trap / at the hole (of a crab). / And in the rice fields / and there is a boy / who observes Dulnuwan. / And Dulnuwan, / when his work was finished, / and (then) he went to his sleeping place / and goes to sleep.

3. *Wa an imme'h Chulnuwa'n, | hi unga' e'na binunni' nan gu'bu, | ya hitu'-we gon unga' | ya imme' gon e malo'-. | Ya on timmalan-o' chi mano'-, | hi Chulnuwa'n e'na tigo'n | chi gu'bunab payo', | ya nabunni', | ya bimmob-o'l, | ya -ayyo'na hi : | "Ume'a- hi bale'mi | ya mai'd ab a'llama, | yache'n nun-i'nitchab li'ting".*

3. When Dulnuwan had gone, / the boy went to invert the trap, / and this boy also / and he went also to sleep. / And when the cock had crowed, / Dulnuwan goes to see / his trap in the rice field, / and it was inverted, / and he got angry, / and he says : / " I go to our house / and no crab (when I return home I will have no crab), / and yet they have boiled water "

4. *Ya ina'lana nan tu'bun chi la'tud, | ot hongto'nay pi'to-, | ya imme'h bale'-cha. | Ya nun-i'nit hi ama'nab li'ting | ta iba'angcha nan a'llama | an ina'lan Chulnuwa'n.*

4. And he took the leaf of a taro plant, / and then he wrapped mud (in it), / and he went to their house. / And his father had boiled water / that they may cook the crab / which Dulnuwan took (caught).

5. *Ya incha't Chulnuwa'n | nan natipla'gan an pi'to- -e ama'na. | Ya hi ama'-na | ya inbaa'dna nan natipla'gan an pi'to-, | ya ugge'na ini'lab na'en natipla'gan.*

5. And Dulnuwan gave / the wrapped mud to his father. / And his father / and he put the wrapped mud (in the pot), / and he did not know what was wrapped.

6. *-Ayyo'n Chulnuwa'n hi : | "Ia'lim ta manga'na-". | Ya -ayyo'n ama'na : "Tangano'? Te ugge' nalu'to nan a'llama | ya manga'n-a?" | Ya -ayyo'n Chulnuwa'n hi : "Ta-o'mbo".*

6. Dulnuwan says : / " Give (rice) that I may eat ". / And his father



says : / “ Why? Because is not cooked the crab / and you eat (already)? ” /  
And Dulnuwan says : / “ Nevermind ”.

7. *Ya manga'n bi Chulnuwa'n. | On nagibbu'n nanga'n | ala'n ama'na | nan i'ttay an tibo'ng | ya bu-ata'na nan natipla'gan an pi'to-*

7. And Dulnuwan eats. / When he had finished eating / his father took / a small pot / and he opened the wrapped mud (package).

8. *Ya luma'b-un bi Chulnuwa'n, | ya hi ama'na inib-a'na | nan pi'to- | hina'n imbale'na. | Ya -ayyo'n Chulnuwa'n hi : | “ Ume'a- an e- patayo'n bi Binoba'an ”. | Ya -umga' cha ina'na ya ama'na.*

8. And Dulnuwan goes down (out of the house), / and his father threw / the mud / to his child, / And Dulnuwan says : / “ I go to kill Binobaan. / And his mother and his father cry ”.

9. *Ya imme'b Chulnuwa'n | hi bale'n chi ta'gu, | ya imbaga'na hi : | “ Cha'an chi bale'n Binoba'an? ” | -Ayyo'ncha : “ Hicbi, | | achawi, an naatpa'n hi no'l-gol, | an -uma'n bi taguta'gu ”.*

9. And Dulnuwan went / to the houses of the people, / and he asked : / “ Where (is) the house of Binobaan? ” / They say : “ There, / far, roofed with leaves, / who eats men ”.

10. *Ya nan ta'gu | an iwabchi' | -ayyo'ncha hi : | “ Tangano' ibaga'na chi lawa'yan | an -uma'n hi ta'gu? ” | Ya chimmato'ng bi Chulnuwa'n | hi bale'n Binoba'an | hi himpu'luy algo'.*—

10. And the people / from there / they say : / “ Why does he ask for the giant / who eats men? ” / And Dulnuwan arrived / at the house of Binobaan / in ten days.

11. *Ya hi Bu'gan an aba'wan Binoba'an | chi wabna'b bale'. | Ya -ayyo'n Bu'gan : | “ O o ò! nan ta'gu! | Achi'-a uma'libtu, | te wa'chab aba'wa- | an -uma'n hi ta'gu ”. | Ya -ayyo'na hi : | “ Ta-o'n chi -uma'n bi aba'wam ”.*

11. And (it is) Bugan the wife of Binobaan / who is there in the house. / And Bugan says : / “ Oh oh! a man! / Do not come here, / for there is my husband / who eats men ”. / And he says : / “ Even though eats (men) your husband ”.

12. *Ya ugge' imme'b Chulnuwa'n. | Ya -ayyo'n Bu'gan hi : | “ Ume'-ab pala'n ”. | Ya -ayyo'n Chulnuwa'n hi : “ O ”. | Ya imme'b Chulnuwa'n bi pala'n.*

12. And Dulnuwan didn't go away. / And Bugan says : / “ Go to the attic ” (where rice bundles are stored). / And Dulnuwan says : “ Yes ”. / And Dulnuwan went to the attic.

13. *Ya chinggo'lchay -ali'n Binoba'an | an -apacho'ng chi -ichu'l. | Ya -ayyo'na -e Bu'gan hi : | “ Nganne'y hamuyo'- hina'n bale'ta? ” | Ya -ayyo'n Bu'gan : | “ Hina', iba'ta-ub bungu'bungna ”.*

13. And they heard the speech (voice) of Binobaan / the likeness of

the thunder. / And he says to Bagan : / “ What do I smell in our house? ” / And Bagan says : / “ There, (they are) our brethren at the end of the village ”.

14. *Ya tini'gon Chulnuwa'n | an linaya'wna nan ta'gu ya ba'buy' | Ya inbaa'd-na nan ota'-na | hina'n pala'n | an nunbitu'wan Chulnuwa'n, | ya tibili'yona.*

14. And Dulnuwan saw that he (Binobaan) had run away with a man and a pig. / And he put his knife / on (near the opening giving access to) the attic / the place where Dulnuwan was. / And Dulnuwan took (it), / and he fixed his eyes on it.

15. *Ya hi Binoba'an inha'angna | nan ta'gu ya ba'buy. | Ya on nalu'to nan ta'gu ya ba'buy ya boga'h | inaya'ganah Chulnuwa'n | ya manga'nchan am-i'n.*

15. And Binobaan cooked / the man and the pig. / And when was boiled the man and pig and husked rice / he called Dulnuwan / and they all eat.

16. *Ya -ayyo'n Binoba'an -e Bu'gan hi : | “ Punuwo'm chi oba'n liga'u | hi boga'h an nalu'to ”. | Ya hi Bu'gan ya pinnu'na, | ya pinnu'na goy oba'n atto'ng hi li'ting. | Ya -ayo'na -e Chulnuwa'n hi : | “ -Ano'm ”.*

16. And Binobaan says to Bagan : / “ Fill one winnowing basket / with husked rice which is boiled ”. / And Bagan and she filled (the basket), / and she filled also a water pot with water. / And he (Binobaan) says to Dulnuwan : / “ Eat (that) ”.

17. *Ya -ina'n Chulnuwa'n | nan hinliga'u an binama'l, | ya -ina'nay oba'n ba'buy | ya ininu'mna nan hin-atto'ng an li'ting. | Ya timmaba'h Chulnuwa'n. | Ya ina'lan Binoba'an | han tibo'ng | an napnu'h baya'h, | ya -ayyo'na -e Chulnuwa'n hi : | “ Inumo'm ”. | Ya ininu'mna, ya ugge' nabu'tong.*

17. And Dulnuwan ate / a winnowing basketful cooked rice, / and he ate one pig / and he drank a waterpotful water. / And Dulnuwan became fat. / And Binobaan took / a ‘tibong’ jar (a small rice wine jar) / full of rice wine, / and he says to Dulnuwan : / “ Drink (that) ”. / And he drank (it), and he was not drunk.

18. *Ya ina'lan Chulnuwa'n | chi i'ttay an tibo'ng | an napnu'h baya'h, | ya -ayyo'na hi : | “ Inumo'nyu ”. | Ya ininu'mcha | ya nabu'tongcha. | Ya ina'lan Chulnuwa'n | chi ota'- Binoba'an | ya pinate'na chicha'.*

18. And Dulnuwan took / a small ‘tibong’ jar / full of rice wine, / and he says : / “ Drink ye ”. / And they drank (the rice wine) / and they were drunk. / And Dulnuwan took / the knife of Binobaan / and he killed them.

19. *Ya bimmu'hu' hi Chulnuwa'n | ya tinum-u'- an -ayyo'na hi : | “ Pinate'-hi Binoba'an ”. | Ya -immalinna'wacha nan ta'gu | te mai'd mu'ppe | an mama-tépaté' -e chicha'.*

19. And Dulnuwan came out / and he shouted saying : / “ I killed Binobaan ”. / And the people were elated / because there would be no more / who would kill and kill them.

20. *Ya impidwa'n nan tinum-u'-.* | *Ya chinggo'l nan iba'n Chulnuwa'n* | *ya -ayyo'na -e cha ama'na ya ina'na hi :* | "Pinate'n Chulnuwa'n hi Binoba'an". | *Ya bimmu'ngotcha, -ayyo'ncha hi :* | "Mai'd hi Chulnuwa'n, te nate'".

20. And he shouted a second time. | And the brother (cousin) of Dulnuwan heard (it) | and he says to his (Dulnuwan's) father and his mother : | "Dulnuwan killed Binobaan". | And they were angry, | they say : | "There is no Dulnuwan, for he died".

21. *Ya am-i'n chi ta'gu, imme'cha,* | *e'cha tigo'n :* | *ya hi Chulnuwa'n ya ina'lana* | *nan pa'ge ya nuwa'ng ya ga'ngba* | *ya am-i'n chi gina'-um Binoba'an.*

21. And all the people, they went, | they go to see : | and Dulnuwan he got | the rice bundles and the water buffaloes and the gongs | and all the belongings of Binobaan.

22. *Ya nan ta'gu ya ala'ncha* | *nan pa'ge ya nuwa'ng ya ga'ngba* | *ya ia'lichab bale'n Chulnuwa'n.* | *Ya -immalinna'wa cha ama'na ya ina'na,* | *te anchani' | ot -umacha'ngyancha.*

22. And the people they took up | the rice bundles and the water buffaloes and the gongs | and they bring (them) to the house of Dulnuwan. | And his father and his mother were elated | for within a short time (when they will arrive) | and then they will be rich.

23. *Ya imma'lib Chulnuwa'n,* | *ya hi apu'cha ya am-i'n chi ta'gu* | *chay-chaya'woncha hi Chulnuwa'n* | *an pinate'na nan lawa'yan* | *an -uma'n hi ta'gu.*

23. And arrived Dulnuwan | and their grandparents and all the people | they honor Dulnuwan | who killed the giant | who eats men.

## 5. Cha Babalito'- ya hi Lingli'ngo

1. *Mun-ay-aya'm cha Babalito' -ya hi Lingli'ngo,* | *ya -ayyo'ncha hi :* | "E'ta mangaga'hil". | *Ot ume'cha,* | *ya o'ncha chinatnga'n han wae'l,* | *ya -ayyo'n Babalito'-hi :* | "Ume'-ah tun oba'n wae'l | ta ume'a- hitu'n oba'n wae'l".

1. Babalitok and Linglingo are playmates, | and they say : | "Let's go to catch crabs". And they go, | and when they arrived at the brook | and (then) Babalitok says : | Go this one brook (follow this brook) | and I go this one (other) brook".

2. *Ot unucho'n Lingli'ngo* | *han achi' mungkani'bul an wae'l,* | *ya hi Babalito'-han mungkani'bul.* | *Ya on chinatnga'n Babalito'-* | *han onga'l an a'llama,* | *ot ala'na,* | *ot ie'nah bale'cha.*

2. And then Linglingo follows | the untroubled brook (the brook with clear water), and Babalitok the troubled one (with troubled water). | And when Babalitok had come across | a big crab, | he then took it, | and he brought (it) to their house.

3. *Ya on nabcho'm | ot -ayyo'na -e han a'llama hi : | "Ume'-ah chuntu'gna, | ta wabchi' nan ba'buy, | ya mipoto'l-ah nan boba'ng, | ta wa'cha nan ba'buy an male'h | ya tigo'm hi on mapi'gut, | ya paleho'm, | ya hanna'n mataba' | ya kine'pelmu | ya ia'lim bitu'n bale'-"*.

3. And when it was dark / and then he says to the crab : / "Go to the mountain its (of the place), / and there are there pigs (wild pigs), / and lie across the path (the path made by pigs), / and if there is a pig passing / and (then) see if it is thin, / and let it pass, / and the fat (one) / and you will pinch / and bring (it) to this my house".

4. *Ot ume' nan a'llama hi chuntu'gna, | ot mibchi' hina'n boba'ng. | Ya wan tu'we han napi'gut | ot paleho'na, | ya wan tu'we han mataba' | ot kepe'lona hanna'n ba'buy, | ot ie'nab bale'n Babalito'-, | ot -ayyo'na hi : "Chawa'tom"*.

4. And the crab goes to the mountain, / and stayed in the path. / And when comes (lit. : is here) a thin (pig) / and then it (the crab) lets (it) pass, / and when comes a fat (pig) / and then it pinches the pig / and brings (it) to the house of Babalitok, / and it says : "Receive (it)".

5. *Ot -ayyo'n Babalito'- hi : "Mapho'd". | Ot ala'na nan ba'buy, | ot buha'-ona. | Ot ala'na go nan a'llama, | ot ibaa'dna hina'n chu'gu, | ot icha'tna nan li'ting | ta inumo'na, | ot iba'angna go nan chota'g.*

5. And Babalitok says : "It is good". / And then he takes the pig, / and he cuts (it) into pieces. / And he takes again the crab, / and he puts (it) in the corner, / and he gives water / that it may drink, / and he cooks also the meat.

6. *Ya wan mungkabiga't | ot manga'n, | te nalu'to nan chota'g an ibcha'na. | Ya tu'we pego' hi Lingli'ngo, | ya -ayyo'na hi : | "Nganne' nan ibcha'm?"*

6. And when it is early morning / and then he eats / for was cooked the meat his viand. / And is present (lit. : is here), forsooth, Linglingo, / and he says : / "What is your viand?"

7. *Ya -ayyo'n Babalito'- hi : | "Chota'g an ina'lan nan ba'al-u". | Ya -ayyo'n pe'gon Lingli'ngo hi : | "Ia'lim ta e- go paala'on hi ibcha'-". | Ya -ayyo'n Babalito'- hi : | "Ume'-a ta abi' uma'libná | hi mabcho'm"*.

7. And Babalitok says : / "Meat which my servant took". / And says forsooth Linglingo : / "Give that I may go also to let it catch my viand (viand for me)". / And Babalitok says : / "Go and it (the crab) will come there (to your place) / at night".

8. *On mabcho'm | ya -ayyo'n Babalito'-hi : | "Ume'-a ya achi'm ala'n nan mataba', | ta hanna'n napi'gut". | Ot ume' nan a'llamah bale'n Lingli'ngo.*

8. When it is about night (dark) / and (then) Babalitok says : / "Go and do not catch the fat (one), / and (but) the thin (one)". / And the crab goes to the house of Linglingo.

9. *Ya -ayyo'n Lingli'ngo hi : | "Ume'-a ya achi'm ala'n nan napi'gut | ta hanna'n mataba' ". | Ya ume' nan a'llama | ot han napi'gut chi ala'na, | ot ie'na hi bale'n Lingli'ngo, | ot -ayyo'na hi : "Taga' han ihcha'm".*

9. And Linglingo says: / "Go and do not catch the thin one / and (but) the fat one". / And the crab goes / and then (it is) a thin one, the one it catches, / and it brings (it) to the house of Linglingo, / and it says: "Hello! viand for you".

10. *Ya bimmoh-o'l hi Lingli'ngo, | te tini'gona | ya napi'gut nan ba'buy an ina'lana, | ot ala'na nan a'llama, | ot biya'y ihcha'na. | Ot ala'na nan buno'gna | ot ibaa'dnab nan tagi'ng.*<sup>2)</sup>

10. And Linglingo got angry, / for he looked / and (it was) a thin pig which it got, / and he takes the crab, / and it is the one he eats as viand (with his rice). / And then he takes its carapace / and puts (it) in the corner behind the fireplace.

11. *Ya on imme'b Babalito'- | ta e'na ala'n | ya mai'd. | Ya -ayyo'na -e Lingli'-ngo hi : | "Cho'mo tun ba'al-u?" | "Inibcha'-", an-ayyo'n Lingli'ngo, | "te han napi'gut chi ina'lana an ihcha'-".*

11. And when Babalitok went / to get (back his crab) / and (then) it is not there. / And he says to Linglingo: / "Where then is my servant?" / "I ate it", Linglingo says, / "for it was a thin one it caught for my viand".

12. *Ot ala'n gon Babalito'- nan buno'gna, | -apyo'na hi palyu'-, | to -ayyo'na hi : | "Ume'-a ad -Umbu'lo | ta wa'cha nan ta'gu | an mai'd punba'ngancha | ya ume'-abchi, | ta wa it iba'angcha nan napi'gut | ya achi'm ala'n, | wa it nan mataba' ya ina'lam".*

12. And Babalitok takes again its carapace, / and he makes (it) into a marmit (makes a marmit out of the carapace), / and he says: / "Go to Kambulo / and (if) there are men / who have nothing to cook in (have no cooking pot or marmit) / and (then) go there, / and if they cook a thin one / and (then) do not take, / and if it is fat / and (then) take (it)".

13. *Ot ume' nan palyu'- ad -Umbu'lo, | ya wa an iba'angcha nan napi'gut | ya achi'na ala'n, | ot wa an iba'angcha nan mataba', | on wa an nalu'to | ot ita'yapna | ot ie'na -e Babalito'-, | ya -ayyo'na hi : | "Taga' han ihcha'm". | Ot ala'na ot ihcha'na, | ot iba-ba'nab nan chu'gu nan palyu'-.*

13. And the marmit goes to Kambulo, / and when they cook a thin one / and (then) it does not take (it), and when they cook a fat one, / and when it is boiled / and (then) it flies away with it / and it brings (it) to Babalitok, / and it says: / "Hello! viand for you". / And he takes (it) and he eats (it), / and then he puts the marmit down in the corner.

2) *Tagi'ng*: corner behind the fireplace, see Fr. Lambrecht, *Ifugaw Villages and Houses*, Publ. Cath. Anthropol. Conf., Cath. Univ. of America, Washington, D. C., Vol. I, No. 3, p. 140.

14. *Ya imma'li bob Lingli'ngo ya -ayyo'na hi : | "Nganne'y em nangala'n | hi ihcha'm an chota'g?" | Ya -ayyo'n Babalito'- hi : | "Hantu'n ba'al-u chi nanga'-la". | Ya -ayyo'n Lingli'ngo hi : | "Ia'lim got e'na ala'n ab ihcha'-". | Ya -ayyo'n Babalito'- hi : | "Ume'-a ta anchani' ya uma'li"*.

14. And Linglingo came again and he says : / "Where did you go to get / your viand (namely) meat?" / And Babalitok says : / "(It is) this my servant that got (it)". / And Linglingo says : / "Give (it) also that it may get viand for me". / And Babalitok says : / "Go and a little later and (then) it will come".

15. *Ot ume'h Lingli'ngo. | Ot -ayyo'n gon Babalito'- hi : | "Ume'-a ya ab napi'gut | chi ala'm, | achi'm nan mataba'". | Ot ume' nan palyu'- | hi bale'n Lingli'-ngo. | Ya -ayyo'na hi : | "Achi'm ala'n ab napi'gut | ta ab mataba'".*

15. And Linglingo goes away. / And Babalitok says again : / "Go and a thin one / you should get, / do not (get) the fat one". / And the marmit goes / to the house of Linglingo. / And he (Linglingo) says : / "Do not get a thin one / and (but) a fat one".

16. *Ot ume' nan palyu'- | ot han napi'gut chi ala'na. | Ie'na -e Lingli'ngo, ot ayyo'na hi : | "Taga' han ihcha'm". | Ot -ayyo'n Lingli'ngo hi : | "Nganno' han napi'gut?" | Ot ala'na nan palyu'-, | ot pa-i'yona.*

16. And the marmit goes / and (it is) a thin one that it gets. / It brings (it) to Linglingo, and it says : / "Hello! viand for you". / And Linglingo says : / "Why a thin one?" / And he takes the marmit, / and then he breaks (it).

17. *Ya on go imme'h Babalito'- ya -ayyo'na : | "Cho'mo nan ba'al-u?" | Ya -ayyo'n Lingli'ngo hi : | "Pina-i'- te han napi'gut chi ina'lana". | Ot ala'n gon Babalito'-, | ot -ayyo'na hi patano'ng, | ot -ayyo'na hi : | "Ume'-ab achawi'n boble', | ta e'-a miha-ba'hchi, | ta wa it iba-ba'cha | ab mapho'd hi u'loh | ya ina'lam, | achi'm nan nalawa'".*

17. And when Babalitok went again / and (then) he says : / "Where then is my servant?" / And Linglingo says : / "I broke it into pieces because it was a thin one that it got". / And Babalitok takes them (the pieces) again, / and he makes (them) into a stick, / and he says : / "Go to a far away village, / and go to be put there, / and if they put / a good blanket / and (then) you will get (it), / do not (get) the bad one".

18. *Ot ume' go nan patano'ng | ot wa go han iba-ba'cha | an mapho'd an u'loh | ot ibti'-na. | Ya -ayyo'na -e Babalito'- hi : | "Taga' han u'lohmu".*

18. And the stick goes again, / and when again they put / a good blanket / and then he runs away with it. / And he says to Babalitok : / "Hello! a blanket for you".

19. *Ot ala'na go nan patano'ng | ot iba-ba'nab nan patye'. | Ya on go imma'-lih Lingli'ngo ya -ayyo'na hi : | "Nganne'y nangala'm hina'n u'lohmu?" | Ya -ayyo'n*

gon Babalito'- hi : / " Hanna'n ba'al-u".

19. And he takes again the stick / and puts (it) on the shelf (*patye*)<sup>3</sup>. / And when Linglingo came again and (then) he says : / " Where did you get your blanket?" / And Babalitok says again : / " (It is) that my servant".

20. *Ot -ayyo'n Lingli'ngo hi* : / " Ia'lim ta e'na ala'n ab u'lob-u". / *Ot -ayyo'n gon Babalito'-hi* : / " Ume'-a ta abi' uma'li". / *On imme'h Lingli'ngo / -ayyo'n Babalito'-hi* : / " Ume'-a ya achi'm ala'n nan mapho'd".

20. And Linglingo says again : / " Give (it) that it may go to get a blanket for me". / And Babalitok says again : / " Go and it will come". / When Linglingo had gone / Babalitok says : / " Go and do not get the good one".

21. *Ume' go nan patano'ng / ot -ayyo'n gon Lingli'ngo hi* : / " Ume'-ab achawi'n bable', / ta em ala'n ab u'lob-u, / mo achi'm ala'n nan nalawa' / ta ab mapho'd".

21. The stick goes again / and Linglingo says again : / " Go to a far away village, / and go to get a blanket for me, / but do not get the bad one / and (but) a good one".

22. *Ot ume' go nan patano'ng, / ot han nalawa' an u'lob / chi ina'lana / ot ie'nan Lingli'ngo. / Ot ala'na gon Lingli'ngo / ot pa-i'yona / ot itungo'na nan patano'ng.*

22. And the stick goes again, / and a bad blanket / that it took / and it brings (it) to Linglingo. / And Linglingo takes (it: the stick) again / and he breaks (it) / and he uses the stick for fuel.

23. *Ot ume' gob Babalito'-, ya -ayyo'na hi* : / " Cho'mo nan ba'al-u?" / *Ya -ayyo'n Lingli'ngo hi* : / " Mai'd, intungo'-, / te nan nalawa' chi ina'lina". / *Ya ala'n gon Babalito'- / han i'ttay an naghu'b / ot -ayyo'na hi buchi'ng, / ot -ayyo'na hi* : / " E'-ayu ad Bata'd / an nat-o'ng nan pa'ge, / ta e'yu ala'n / ab boga'h ta -ano'-".

23. And Babalitok goes again, and he says : / " Where then is my servant?" / And Linglingo says : / " None, I used it as fuel, / for (it was) a bad one that it took". / And Babalitok took again / a small (piece) which was burned / and he makes (it) into rice birds, / and he says : / " Go ye to Batad / as is ripe the rice, / and go ye to get / rice grains that I may eat (them)".

24. *Ot icha'tna nan -ulbo'ng, / ot ume'cha nan buchi'ng, / ot e'cha uma'lah boga'h / hina'n payo'n chi i Bata'd, / ot ie'chan Babalito'-, / ya -ayyo'ncha hi* : / " Taga', / han -ano'm".

24. And he gave (them) the *kulbong* basket (basket for husked rice), and the rice birds go, / and they go to get rice grains / in the fields of the people of Batad, / and they bring (them) to Babalitok / and they say : / " Hello! / food (rice) for you."

3) *Patye'* (or, *patie*): see Fr. Lambrecht, *Ifugaw Villages and Houses*, Publ. Cath. Anthr. Conf., Vol. I, No. 3, p. 137, fig. 26.

25. *Ot ala'n gon Babalito'- | nan boga'h | ot iba-ba'nab nan palonga'n. | On go imma'lih Lingli'ngo | ya tini'gona go nan boga'h, | ya -ayyo'na hi : | " Ayaya' go! | -ano'm chi boga'h!*

25. And Babalitok takes again / the rice grains / and he puts (them) in the winnowing basket. / When Linglingo had come again / and had seen the rice grains, / and (then) he says : / " Well well! / do you eat rice! "

26. *Ya tini'gona nan buchi'ng, ya -ayyo'na hi : | " Ia'lim ta e'cha ala'n | nan -ano'- ". | " Ya -ayyo'n gon Babalito'- hi : | " Ume'-a ta abi'cha uma'li ". | Ot tugu'nona nanbuchi'ng | ot -ayyo'na hi : | " Ume'-ayu ya hanna'n baoba'o | chi ala'nyu, | ya ihaa'dyuah i'ttay an boga'h | hina'n ubbu'na ".*

26. And he saw the rice birds, and he says : / " Give that they may go to get / food for me ". / And Babalitok says : / " Go and they will come ". / And he commands the rice birds / and he says : / " Go ye and the seeds of grass / that you get, / and put ye a few rice grains / on its (of the basket) top "

27. *Ot ume'cha nan buchi'ng, | ot -ayyo'n Lingli'ngo hi : | " E'-ayu uma'lab boga'h | ta -ano'- ". | Ot ume'cha nan buchi'ng | ot ya baoba'o | chi ala'ncha, | ot ihaa'dcha han i'ttay an boga'h. | Ot ie'chan Lingli'ngo, | ot tigo'na | ya baoba'o, | ot pumpat'e'na nan buchi'ng, | ot ihcha'na.*

27. And the rice birds go, / and Linglingo says : / " Go ye to get rice grains / that I may eat (them) ". / And the rice birds go / but seeds of grass / that they get, / and they put (on top of the basket) a few rice grains. / And they bring (them) to Linglingo, / and he looks / and (they are) seeds of grass, / and he kills the rice birds, / and he eats (them).

28. *Ya on ume'h Babalito'- | ya mai'd chi buchi'ng | te inibcha'n Lingli'ngo. | Ya -ayyo'na hi : | " Cho'mo nan buchi'ng? " | Ya -ayyo'n Lingli'ngo hi : | " Inibcha'- | te han baoba'o | chi ina'lacha ".*

28. And when goes Babalitok / and (then he sees that) there are no rice birds / because Linglingo ate (them). / And he says : / " Where then are the rice birds? " / And Linglingo says : / " I ate (them) / because seeds of grass / that they got "

## 6. Han Tulu'n Ta'gu . . .

1. *Hichi'n nadne' | wa'cha han tulu'n ta'gu | an e'cha nanga'lab cholo'g | hi wangwa'ng. | Ya nalo'-cha hina'n pi'ngit chi wangwa'ng. | Ya on nalo'-cha, | han buwa'ya mumbakoba'ko | ot guyu'chona nan i'ttay an unga', | ya inilito'pnab nan li'ting.*

1. A long time ago / there were three men / who went to get fishes / in the river. / And they slept at the bank of the river. / And when they slept, /



a crocodile winds and winds around / and pulls the small boy, / and it dived with it in the water.

2. *Ya on nabiga't | bimma'ngon hi ama'na | ya tini'gona, | ya mai'd ab imbale'na, | ya -ayyo'na hi : | " -Al-i'na ya imme'n e mama'ul". | Ya on nungga'wa | mai'd ab unga' an uma'li' | Ya ini'lan ama'na | an -ina'n chi buwa'ya.*

2. And when it was morning / his father rose / and he looked, / and his child was not there, / and he says : / " Maybe he went to get dry canes ". / And when (the sun) was half-way (between morning and noon) / there is no boy who comes. / And his father knew / that a crocodile ate (him).

3. *Ya hina'itna nan -oti'wongna | ya -inali'nan iba'na | ta munha'it go. | Ya on -immani'bul chi li'ting | hi ama'na ya iba'na | imme'chab ampa'na | hina'n li'ting. | Ya linumto'p hi ama'na | an e'na tigo'n chi buwa'ya.*

3. And he sharpened his crescent-shaped knife / and he said to his brother / that he sharpen also. / And when the water had become trouble / his father and his brother / they went to the lower part / in the water. / And his father dived / to go to see the crocodile.

4. *Ya on tini'gona nan buwa'ya | binu-wi'hna' | ya tini'gona nan imbale'na an nate'. | Ot ala'nchab bale'cha | ya pinate'cha nan ba'buy ya nuwa'ng. | On nagibbu'y tulu'n algo' | ya inlu'bu-cha.*

4. And when he had seen the crocodile / he stabbed it / and he saw his dead child. / And they take (it) to their house / and they killed a pig and water buffalo (for the funeral meal). / When three days have passed / and (then) they buried (the boy).

## 7. Cha Gupgu'po ya hi Aalu'ton

1. *-E han oha'n algo' | ya imme'h Gupgu'po | hi bale'n Aalu'ton | ya ayyo'na hi : | " E'ta muntano'm hi ba'lat". | Ya -ayyo'n Aalu'ton hi : | " O, ta-o'mbo". | Ya imme'cha. | E'cha imma'lah ba'lat | ot e'cha itano'm | hina'n bi'lid. | Ya -ayyo'n Gupgu'po hi : | " Biga't ya e'ta tini'go | hi on bimmu'nga | tun ba'lat an intano'mta".*

1. One day / and Gupgupo went / to the house of Aaluton / and he says : / " Let's go to plant bananas ". / And Aaluton says : / " Yes, nevermind ". / And they went. / They went to get banana plants / and they go to plant (them) on the mountain. / And Gupgupo says : / " To-morrow and we shall go to see / if bore fruit / these bananas we planted ".

2. *Nagibbu'n intano'mcha | nan ba'lat | ot ume'chab bale'cha. | Nabiga't ya -ayyo'n Gupgu'po hi : | " E'ta manga'n | ya e'ta tini'go | nan ba'lat. | Nagibbu'chan nanga'n | ot ume'cha, | e'cha tigo'n nan ba'latcha.*

2. (When) finished their planting / bananas / and (then) they go to their house. / (When it) was morning and (then) says Gupgupo : / " Let's eat /

and we shall go to see / the banana plants". / When they finished eating / and / (then) they go, / they go to see their banana plants.

3. *Ya nan ba'lat Gupgu'po ya bimmu'nga, | ya hi Aalu'ton | ugge' bimmu'nga | nan ba'latna. | -Ayyo'na -e Gupgu'po hi : | "Ia'lim nan bu'ngana | ta pumbunga'o-". | Ya achi'n Gupgu'po; am-i'n chi -ayyo'n Aalu'ton | ya achi'n Gupgu'po.*

3. And the banana of Gupgupo bore fruit, / and Aaluton / did not bear fruit / his banana. / He says to Gupgupo: / "Give (me) its fruit / that I may let it produce fruit (for me)". / And (but) Gupgupo refuses; all that Aaluton says / and Gupgupo refuses.

4. *Bimmob-o'l hi Aalu'ton ya -ayyo'na hi : | "Mibaa'd-abtu | ta ume'a-bi wae'l". | "O", an -ayyo'n Gupgu'po. | Ot ume'b Aalu'ton | mo laya'bma | te imme'kaya' | hi chala'nan | ot manga'pyah bi'tu.*

4. Aaluton got angry and he says: / "Stay here / and (while) I go to the brook". / "Yes", says Gupgupo. / And Aaluton goes / but (it is) his lie / for he went instead / to the path / and made a pitfall.

5. *Ot ume' -e Gupgu'po, ya -ayyo'na hi : | "Tu'we nan pumbi'- hi tucho'ng". | Ya binumti'- hi Gupgu'po | ya nabitu'wan | nab iniama'n Aalu'ton.*

5. And then he goes to Gupgupo, and he says: / "Here (he is) the one who will destroy the (your) hat". / And Gupgupo ran away / and fell into the pit / Aaluton had made.

6. *Imme'b Aalu'ton ya -ayyo'na hi : | "Cho-ma'yancha-d | te ugge'a- in-chata'n bi ba'lat". | Ya -ayyo'n Gupgu'po hi : | "Achi'a- cho-ma'yan | ta icha't-u am-i'n chi ba'lat-u".*

6. Went (to the pitfall) Aaluton and he says: / "I will smash you with a stone / because you didn't give me bananas". / And Gupgupo says: / "Do not crush me with a stone / and I will give (you) all my bananas".

7. *Mo achi'n Aalu'ton | ot cho-ma'yana | ya nate'h Gupgu'po, | ot piga'honah Gupgu'po, | ot ihaa'dna hina'n bango'na.*

7. But Aaluton refuses / and he crushes (him) with a stone / and Gupgupo was dead, / and he cuts Gupgupo into pieces / and he puts (them: the pieces) in his knapsack.

8. *Imme'b ampa'na | ya chinamu'na han nain-ina'. | Ya -ayyo'n nan in-ina' hi : | "Nganne'y binango'm, ulita'u?" | Ya -ayyo'n Aalu'ton hi : | "Chan ugge'm chinggo'l | nan mun-oowi'- bi chuntu'gna?" | "Ugge'-, te mun-u'ngug tun li'ting".*

8. He went to the place below / and he met an old woman. / And the old woman says: / "What did you put in your knapsack, uncle?" / And Aaluton says: / "Did you then not hear / the crying on the mountain?" / "I did not (she answered), because this water murmurs".

9. *Ot icha't Aalu'ton chi chuwa'n hu-i'. | Imme' gob nicha'ul | ya tini'gona chi cha-o'l an umnga', | ya -ayyo'ncha hi : | "Nganne' nan binango'm, ulita'u?" |*

*Ya -ayyo'na hi : | " Chan ugge'yu chinggo'l | nan mun-oo'wi'- bi chuntu'gna? " | Ya -ayyo'ncha hi : | " Ugge'mi te mun-u'ngug tun li'ting " .*

9. And Aaluton gives (her) two legs. / He went again to the place below / and he saw many children, / and they say : / " What did you put in your knapsack, uncle? " / And he says : / " Did you then not hear / the crying on the mountain? " / And they say : / " We did not because this water murmurs " .

10. *Ot icha'tna go | chi chuwa'n ta-le' ya u'lu ya baga'ng. | Imme' bobchi' ad cha'ul, | ya tini'gona chi cha-o'l an i'ttay an uunga', | ot icha'tna chi acho'l Gupgu'po.*

10. And he gives (them) also / two arms and the head and the throat. / He went again there to the place below, / and he saw many small children, / and he gives (them) the body of Gupgupo.

11. *On incha'tan am-i'n | -aya'tona han achu'-en niyu'g | ya -ayyo'na hi : | " -Ina'nyub ibba'yu, ayyowa'nyu " . | Ya -ayyo'n nan uunga' hi : | Longho'nmi tun -a'yu " .*

11. When he had given all / he climbs on a tall coconut tree / and he says : / " You have eaten your brother, miserable ones " . / And the children say : / " We will cut down the tree " .

12. *Ya -ayyo'n Aalu'ton hi : | " Achi'yu longho'n | ta uma'lia- | ta -ayyo'-nan batu' | ta binama'l, | na nan ga'bal ta chota'g " . | Ot ume' | ya -inapya'na, | ya -ina'ncha nan na-a'pya.*

12. And Aaluton says : / " Do not cut (it) down / and I shall come / and I will make (change) the stones / and (they will be) cooked rice, / and the gravel and (it will be) meat " . / And he goes and he made (changed them), / and they ate what was made (changed).

13. *Nabhu'gcha ya ume'h Aalu'ton hi bale'cha, | ya -ayyo'na hi : | " Chuma-mo't-ayu nan -ina'pya " . | Ot manga'pya gob batu' ya ga'bal, | ot mate'cha nan uunga' an cha-o'l.*

13. (When they are) satisfied and (then) Aaluton goes to their (his) house, / and he says : / " Become ye heavy what I made " . / And then it (rice and meat) makes (changes) again into stones and gravel, / and then many children died.

## 8. Cha Gulti'tting ya hi Bulyu'nan

1. *Hie oha'n boble' | wahchi' han himbale' | an wa'chab imbale'cha. | Hi oha'n algo' | -ayyo'n Bulyu'nan -e Gulti'tting hi : | " Pangano'm chi mano'-ta-u " . | Ya -ayyo'n Gulti'tting hi : | " Achi'a- te hobato'ncha | nan gu'lid-u " .*

1. In a certain village / there was a household (husband and wife) /

who had a child theirs. / One day / Bulyunan (the father) says to Gultitting (his boy): / "Feed our chickens". / And Gultitting says: / "I don't for they will pick / at my itches (scurfiness)".

2. *Ya -ayyo'n ama'na go hi* : / " *Em pangano'n nan ba'buyta-u*". / *Ya -ayyo'na go hi* : / " *Achi'a- man, te anghi'wona | tun gu'lid-u*". / *-Ayyo'n gon ama'na hi* : / " *Nganne' moy ibaga'n bea'! | E'-a mumba'yu*". / *Ya -ayyo'n gon Gulti'tting hi* : / " *Achi'a-, te malobloha' tun gu'lid-u*".

2. And his father says again: / "Go to feed our pig". / And he says again: / "I don't for sure, for it (the pig) will snap / at my itches". / His father says again: / "What then ask you (to do)! / Go to pound rice". / And Gultitting says again: / "I don't, for my itches will be affected by the rice dust (small particles or dust that are ejected now and then by the shock of the pestle in the through)".

3. *Ya bimmoh-o'l hi ama'na | ya -ayyo'na -e Gulti'tting hi* : / " *Ume'-an apu'm | ta em ala'n nan wa'be, | te iama'ta-u nan te'-eng<sup>4)</sup> apu'm*". / *Ya -ayyo'na hi* : " *O, ume'a-*". / *Ot e'na ala'n nan wa'be*.

3. And his father got angry / and he says to Gultitting: / "Go to your grandfather / and go to get the (his) axe, / for we will make the coffin of (for) your grandfather". / And he says: "Yes, I go". / And then he goes to get the axe.

4. *Imme'chah nan pinu'gucha | ot e'cha mani'gho u'dyo. | Timi'gocha han onga'l an u'dyo, | ot longho'ncha. | O'ncha linggo'h | ot bongwa'boncha. | Imme'h ama'na | ot chalubchu'hana | ot ta-ata'-ana*.

4. They went to their (owned by them) forest / and they go to look for a narra tree (mahogany). / (When) they had seen a tall narra tree, / and (then) they cut it down. / When they had cut (it) down / and (then) they cut (the stem) into pieces. / His father went (to work at the part of the stem from which the coffin had to be made) / and he scaled off (the irregularities of the sides) / and he chopped (a cavity in the stem).

5. *Ya -ayyo'nan imbale'na hi* : / " *Ume'-abchih nan nata-ata'-an | ta em tigo'n no wa'chay munge'nel*". / *Ot ume'h Gulti'tting | an e'na tigon nan mungge'nel*.<sup>5)</sup> / *Ya -ayyo'na hi* : / " *Wabtu' han i'ttay an mungge'nel*". / *Ot chalubchu'hana*.

5. And he says to his child: / "Go there in the chopped (cavity) / and go to see if there is a hole".<sup>5)</sup> / And Gultitting goes / to see the hole. / And he says: / "There is here a small hole". / And he scaled it off.

6. *Nalpa'h an nachalubchu'han | ya ume' gob Gulti'tting | ta e'na tigo'n chi mungge'nel, | ya -ayyo'na hi* : " *Mai'd*". / *Ot pumpa'ta- ama'na, | ot munta'-ang*

4) *te'-eng* (pronounced *tiki'ng* in Kiangan): see Fr. Lambrecht, Malamala, Folklore Studies, S.V.D. Research Institute, Tokyo, Vol. XIV, 1955, p. 196, fig. 1.

5) *Mungge'nel*: see parenthesis in text of tale No. 16, p. 144, No. 7.

*bi Gulti'tting.*

6. Finished to be scaled off / and (then) Gultitting goes again / to see the hole, / and he says: "None". / And his father nails him in, / and Gultitting cries.

7. *Ina'lan ama'na nan te'-eng | ot e'na anu'chon |bina'n wangwa'ng. | On nia'nud | ot ume'b bale'cha. | Ya nale'h chi cha-o'l an too'n | ugge' natnate'h Gulti'tting | hina'n te'-eng, | ya on ot a'ban- umi'log.*

7. His father took the coffin / and he goes to make it float away / on the river. / When it was floating away / and (then) he goes to their house. / And many years having passed / Gultitting did not yet die / in the coffin / and indeed truly he grows up.

8. *On himmiga' | an mibaa'd hina'n te'-eng | mai'd -ano'na, | ot -ayyo'nab nan li'ting : | "Tulutulu'-a me'ngmeng". | Ot tumulu' han i'ttay an binama'l, | ya abu'nabchi | ya in-i'lognab oba'n too'n.*

8. When he got tired being placed in the coffin / there was none his food, / and he says to the water: / "Burst out, burst out thou little rice". / And a little cooked rice bursts out, / and after that / and (then) it (the rice) made (him) grow one year.

9. *-Ayyo'na gob nan li'ting hi : | "Huma'bang-a | ta mibaa'cha- hina'n oba'n pubo'ng". | Ot huma'bang nan li'ting, | ot ibaa'dnab Gulti'tting | hina'n oba'n pubo'ng, | ot mapa'-i nan te'-eng, | ot na-a'an hi Gulti'tting hina'n te'-eng.*

9. He says again to the water: / "Swell thou / that I may be set in a water pit". / And the water swells, / and it sets Gultitting / on a water pit, / and the coffin breaks, / and Gultitting is removed from the coffin.

10. *On na-a'an | tini'gona chi acho'lna | ya mai'd wano'hna, | te nachu'not, | ya tini'gona nan cho'pla | ya -ayyo'na hi : | "Tiyati'yab-a hantu'n cho'pla!" | Ya nati'yab nan cho'pla, | ot ume'b Gulti'tting, | ot e'na ala'n | chi wano'hna | ya pa'-changna | ya pango'na | ya balito'-na | ya ban hi-o'tna | ya hangga'pna an matacho'm.*

10. When he is removed / he saw his body / and none his geestrings, / because it (the one he had before) was rotten, / and he saw the boulder (against which his coffin bumped and behind which there was a deep water pit) / and he says: / "Yawn, yawn thou boulder here!" / And the boulder yawned, / and then Gultitting goes (into the opening), / and he goes to get / a geestrings for him / and copper leglets for him / and an amber necklace for him / and a gold necklace for him / and a belt for him / and a sharp knife for him.

11. *Ya timi'gonah Bu'gan, ya -ayyo'na hi : | "Had-o'na- ta mummoma'ta". | Ya ugge' imi'lan Bu'gan hi Gulti'tting, | ya -ayyo'n Bu'gan hi : | "Nagne'-a, han-na'n bulla'-i, | an ugge'cha-a ini'la". | -Ayyo'n Gulti'tting hi : | "Hao'n bi Gulti'tting | an imbalen Bulyu'nan, | an intopa'la- | ot uma'lia'- mobtu'".*

11. And he saw Bugan (a girl), and he says: / “Wait for me and we two shall chew a betel chew”. / And Bugan does not know Gultitting / and Bugan says: / “Who are you, nice boy there, / as I don’t know you”. / Gultitting says: / “I am Gultitting / the child of Bulyunan, / I was thrown away / and I come here now”.

12. *Ya himmo’-Bu’gan | ya -ayyo’na hi : | “Ume’tah bale’mi”*. / *Ot ume’-chah bale’n Bu’gan*. / *Ot e munta’moh Gulti’tting | hi payo’n Bu’gan*. / *Ya mabi’-a hina’n ta’mo an mungga’ud, | ya -ayyo’n i’nan Bu’gan hi : | “Ta-o’mbo ya mun-aha’wa-ayu”*.

12. And Bugan had compassion with him / and she says: / “Let’s go to our house”. / And then they go to the house of Bugan. / And Gultitting goes to work / in the rice fields of Bugan. / And he is strong in the spading work, / and the mother of Bugan says: / “Nevermind and you marry (I have no objection that you marry)”.

13. *Ot mun-aha’wacha mo*. / *Nale’h chi cha-o’l an too’n | ya mai’d ab imbale’-cha, | ot bumaya’hcha mo, | ya munna’bacha hi nahcho’m*. / *Ya imma’li cha ama’na ya hi ina’na | an ni-ina’bacha*.

13. And they marry then. / After many years / and (then) there are no children theirs, / and they hold a rice wine feast, / and they (all those who come) dance in the evening. / And his father and his mother came / partaking in the dance.

14. *Ya e mana’yoh Gulti’tting; | inigpa’-na | ot mate’ nan apu’y, | ot mana’yoh Gulti’tting*. / *Nalpa’h nan na’ba | ot patayo’oncha chi cha-o’l an ba’buy ya nuwa’ng*.

14. And Gultitting goes to dance; / he stepped (on the fire) / and the fire is extinguished (lit. dies), / and then Gultitting dances (when the fire was extinguished, presumably because he didn’t want to be recognized by his father). / (When) is passed (the period of) the dance / and (then) they kill many pigs and water buffaloes.

15. *Pinate’cha | ot icha’t Gulti’tting | chi cha-o’l an hu-i’n chi nuwa’ng | -e ina’na, | ya icha’tna nan putu’n chi nuwa’ng | -e ama’na*. / *Ot ume’h ama’na hi bale’-cha, | te impae’n Gulti’tting*. / *Ot mihaa’dchah ina’na | hi bale’n cha Bu’gan*.

15. (When) they had killed (the pigs and buffaloes) and (then) Gultitting gives / many legs (thighs) of the water buffaloes<sup>6)</sup> / to his mother, / and he gives the intestines of the water buffaloes / to his father. / And then his father goes to their (his) house, / because Gultitting made him go away. / And then they let his mother stay / in the house of the Bugans.

6) The relatives of those who celebrate the feast always receive their share of the meat; they are entitled because they contributed to the feast in the form of animals to be sacrificed or rice bundles or sometimes rice wine.

## 9. Cha Bu'gan ya hi Chulnuwa'n

1. -E han boble' | ya wa'cha han chuwa'n ta'gu, | cha Bu'gan ya hi Chulnuwa'n  
| an aba'wana. | Nibchi'chah nan boble' | ya mai'd ab imbale'cha, | ya nalawa'y  
nommo'm Bu'gan, | ot bonago'nab Chulnuwa'n.

1. In a certain village / and there were two men, / Bugar and Dulnuwan  
/ her husband. / They were staying in the village / and had no children, /  
and Bugar's mind was bad, / and she sends Dulnuwan away.

2. Ume'h Chulnuwa'n | -e han oba'n boble', | ot e mibaa'd -e han -acha'ng yan  
an ta'gu.

2. Dulnuwan goes away / to some other village, / and he goes to stay  
with a rich man.

3. Hi Inlablabu'ut ya ba'nig, | mo cha'manan ma-a'pyah bulla'-i. | Chinggo'l-  
nan hi Bu'gan | an mai'd ab aba'wana, | ot ume'h bale'cha | ot ala'nay pa'hulna |  
ya mapbo'd an wano'h | ya bu'tongna | ya moma' | ya ha'pid | ya a'pul | ya pa'changna,  
| ot ume'h bale'n cha Bu'gan.

3. Inlablabuut is a phantom-spirit, / but it can be that he is made a  
handsome young man. / He heard that Bugar / had no husband, / and he  
goes to their (her) house / and he takes his spear / and a good (nice) geestring  
/ and his hip bag / and betelnuts / and betel pepper / and lime / and his copper  
leglets / and he goes to the house of Bugar.

4. On chimmato'ng hi bale'n cha Bu'gan | ya mun-ab-abo'l hi Bu'gan. | Ya  
inluba'dnay pa'hulna | hina'n batu', | ya -ayyo'nan Bu'gan hi : | "Mun-aba'wata". |  
Ya inwi'ngin Bu'gan | ya tini'gona han mapbo'd an ta'gu, | ya -ayyo'na hi : | "Ta-  
o'mbo".

4. When he had arrived at the house of Bugar / and (then) Bugar is  
weaving. / And he stuck his spear / in the stones, / and he says to Bugar : /  
"Let's marry". / And Bugar looked sideways at him / and she saw a beauti-  
ful man, / and she says : / "Nevermind (I have no objection)".

5. Nale'h chi oba'n bu'lan | hi nihaacha'ncha bale'n Bu'gan, | ot -ayyo'n  
Inlablabu'ut hi : | "Ume'tab bale'mi go, | ta mibaa'dtabchi. | Ot ume'cha hina'n  
-o'lba | ya -ayyo'n Inlablabu'ut hi : | "Had-o'na-bitu' | ta wa'chay e- ala'n | hina'n  
pinu'gu".

5. (When) one month was passed / from their staying in the house  
of Bugar, / and then Inlablabuut says : / "Let's go also to our (exclusive our)  
house, / and we shall stay there. / And they go to the path / and Inlablabuut  
says : / "Wait for me here / and there is (something) that I go to get / in the  
forest".

6. On numbanga'd hi Inlablabu'ut | ya immonga'l chi chuwa'n hu-i'na. | Ot  
ume'cha go. | Nale'hcha chi'yen pinu'gu, | ya -ayyo'n gon Inlablabu'ut hi : | "Had-

*-o'na- bitu' | ta wa'chay e- ala'n*". | *Ya on numbanga'd | ya linumba'g goy acho'lma.*

6. When returned Inlablabuut / and (then) his two legs had become big. / And they go again (farther). / (When) they had passed that forest, / and (then) Inlablabuut says again: / "Wait for me here / and there is (something) that I go to get". / And when he returned / and (then) his body had swollen.

7. *Ya -ayyo'n Bu'gan hi :-| Tangano' ta umonga'l chi acho'lmú? "* | *Ya -ayyo'n Inlablabu'ut hi : | "-Apya'nabtu' hi acho'l-u"*. | *Ya nale'hcha bobchi', | ya -ayyo'n Inlablabu'ut hi : | "Had-o'na- ta wa'chay e- ala'n"* | *Ot ume'h nan bale' | ya nibanga'd | ya immonga'l am-i'n chi acho'lma.*

7. And Bugan says: / "Why (is it) that becomes big your body?" / And Inlablabuut says: / "It is the custom here for my body". / And (when) they also have passed there, / and (then) Inlablabuut says: / "Wait for me and there is (something) that I go to get". / And he goes to the house / and (when) returned / and (then) his whole body had become big.

8. *Ya -ayyo'n Inlablabu'ut hi : | "Ad wa'ni -ano'ncha-a"*. | *Ya -ayyo'n Bu'gan hi : | "Anchani', ta mumbanga'dtab bale'mi | ta abi'a- -ano'n"*. | *Ot mumbanga'dcha. | Ya wabchi' nan -awi'tan Bu'gan, | ya -ayyo'n Bu'gan hina'n -awi'tan hi : | "Ume'-a ta em awito'n hi Chulnuwa'n"*.

8. And Inlablabuut says: / "Now I will eat you". / And Bugan says: / "Wait a little, and we shall (first) return to our (my) house / and I shall be eaten". / And they returned. / And there was there a cock of Bugan, / and Bugan says to the cock: / "Go and go to call Dulnuwan".

9. *Ot tuma'yap nan -awi'tan, | ot ume' hina'n oha'n boble', | ya -ayyo'na : | "Kukuwikuku', wabna' hi Chulnuwa'n?"* | *Ya -ayyo'n nan ta'gu hi : | Mai'd bitu' "*. | *Ot tuma'yap go nan -awi'tan, | ot ume' -e han oha'n boble', | ot timmalano' go | ya -ayyo'na : | "Kukuwikuku', wabna' hi Chulnuwa'n?"* | *Ya chingngo'l Chulnuwa'n, | te hine' nan -awi'tanan | ot -ayyo'na hi : | "Wa'a- bitu', nganne'y ibaga'm"*.

9. And the cock flies, / and goes to a certain village, / and he says: / "Kukuwikuku, is Dulnuwan there?" / And a man says: / "He is not here". / And the cock flies again, / and goes to another village, / and crows again, / and he says: / "Kukuwikuku, is Dulnuwan there?" / And Dulnuwan heard (it), / that that was his cock / and he says: / "I am here, what do you ask?"

10. *Ya -ayyo'n nan -awi'tan hi : | "Ma-a' ta iabba'- hea' | te che'an -ano'n Inlablabu'ut | nan aba'wam"*. | *Ot mun-abba'cha | ot ita'yap nan -awi'tan hi Chulnuwa'n. | Timma'yap nan -awi'tan, | ot agaga' an chimmato'ng | hi bale'n Bu'gan.*

10. And the cock says: / "Come and I will carry you on my back / for yonder there Inlablabuut eats (will eat) / your wife". / And they carry on the back / and the cock flies away with Dulnuwan. / The cock flew, / and quickly he arrived / at the house of Bugan.



11. *Ya tini'gonab Inlablabu'ut | ot ume' ot palango'nay baga'ng Inlablabu'ut. | On pinala'ngna | ot e'na itopa'l | chi acho'l Inlablabu'ut.*

11. And he saw Inlablabuut / and he goes and he stabs the throat of Inlablabuut. / When he had stabbed (him) / and (then) he goes to throw away / the body of Inlablabuut.

12. *Nabcho'm | ot manga'pyah Chulnuwa'n | bi bu'lul. | Iniamanay himpu'lun bu'lul | ot icha'tnan chicha' | chi himpu'lun hangga'p, | ya -ayyo'na hi : | "Wa it inaya'gancha-ayú' | ya limma'b-un-ayú hina'n a'lang".*

12. When it was night / and (then) Dulnuwan makes idols. / (When) he had made ten idols (in which the rice-guard-deities are believed to dwell) / and he gives them / ten knives / and he says : / "If I will call you / and (then) you will come down from the granary".

13. *Nabcho'm ya imma'licha | chi chuwampu'lun iibba'n Inlablabu'ut | ot mun-aa'witcha -e Chulnuwa'n. | Ot -ayyo'n Chulnuwa'n hi : | "Ma-ayú tun bu'lul-u". | Ot uma'licha nan bu'lul | ot pumpate'cha nan iibba'n Inlablabu'ut.*

13. (When) it is night / and (then) they came / twenty brothers of Inlablabuut / and they fight with Dulnuwan. / And Dulnuwan says : / "Come ye, my idol-gods". / And they come the idol-gods / and they keep killing the brothers of Inlablabuut.

14. *Oba' gon bilo'ng | ot iama'n Chulnuwa'n | chi chuwampu'lun bu'lul. | Ot uma'licha go | chi cha-o'l an iibba'n Inlablabu'ut, | ya munggobo'mcha, | ot -ayyo'n-cha hi : | "Nagnu'nyu pinate' nan iibba'mi". | Mun-aa'witcha go.*

14. One night again / and Dulnuwan makes / twenty idols. / And they come again / many brothers of Inlablabuut, / and they shout 'hum, hum, hum,' / and they say : / "Why did you kill our brothers?" / And they fight again.

15. *Ya limma'b-un go nan bu'lul | ot pumbo'ngwabcha nan iibba'n Inlablabu'ut. | Nabiga't | ot ala'n Chulnuwa'n | nan u'lun nan iibba'n Inlablabu'ut, | ot iba'angna, | ot -ano'ncha nan u'to- nan u'lu.*

15. And the idol-gods came down again / and they keep cutting into pieces the brothers of Inlablabuut. / (When) it was morning / and (then) Dulnuwan takes / the heads of the brothers of Inlablabuut, / and he cooks (them) / and they (the gods) eat the brains of the heads.

16. *Nabcho'm | ot tuma'-utcha -e Chulnuwa'n, | ot ume'b bale'n cha Inlablabu'ut | ya tini'gona nan iibba'n Inlablabu'ut, | bumti'-cha | ya nun-oga'hcbab nan wae'l | ya mate'chan am-i'n.*

16. (When) it was night / and (then) they are afraid of Dulnuwan, / and he goes to the house of the Inlablabuuts / and he saw the brothers of Inlablabuut / and they run away / and they fell in the brook / and they all die.

## 10. Hi Pangudya'won

1. *Hi boble' | wa'chay chuwa'n himbale' | ya wa'chay imbale'chan chuwa'n lala'-i. | Hi Pangudya'won ya i't-ittang | mo hina'n iba'na. | Oha'n algo' | ya -ayyo'n ina'cha hi :* | “*Ume'-ayub nan bi'lid | ta e'-ayu munba'bal*”.

1. In a village / there are (were) a household of two (husband and wife) / and they had two children, males. / Pangudyawon and he was smaller / than his other brother. / One day / and their mother says : / “Go ye to the mountain / and go ye to make clearings for a sweet potato field”.

2. *-Ayyo'n Pangudya'won | -e han iba'na, | ot e'cha munba'bal. | Mihabaa'-dchabchi | an -umolba'-olba'hcha. | Uma'lih ina'chab -abigabiga't | an ia'linay -ano'n-cha, | mo nalawa'y nomno'm | ina'na -e Pangudya'won, | ot labhi'nonay -ano'n Pangudya'won.*

2. Pangudyawon says (it) / to his brother, / and then they go to make clearings for a sweet potato field. / They stay and stay there / cutting off the canes. / Their mother comes every morning / she bringing their food, / but was bad the mind / of his mother to Pangudyawon, / and she separates the food of Pangudyawon.

3. *Ya han iba'na | ya mapho'd chi -ano'na, | an chota'g chi uchu'm | ya mano'- | ya papa' | an ie'na, | an icha'n han iba'n Pangudya'won. | Ya hi ie'n ina'na | -e Pangudya'won | ya la'tud | ya chaga'wan | ya nan nabulo'- an la'pne. | Ya hi -abigabiga't | ya nabulo'- ami'n | chi icha't ina'na -e Pangudya'won.*

3. And his brother / and his food is good, / some meat (pork) / and chicken / and duck / which she brought / as viand of the brother of Pangudyawon. / And what his mother brings / for Pangudyawon / and (it is) taro / and onions / and rotten sweet potatoes. / And every morning / and all is rotten / what his mother gives to Pangudyawon.

4. *Ot lo-ta't ot ume'h Pangudya'won | an e'na ihichi'p | chi -ano'n han iba'na, | ya tini'gona | ya chota'g | ya papa' | ya mano'- | chi -ano'n han iba'na. | Ya napi'gut hi Pangudya'won | te achi'na -ano'n | nan nabulo'- an ia'lin ina'na.*

4. And it happened that Pangudyawon goes / to spy / the food of his brother, / and he saw (it) / and (it was) meat / and duck / and chicken / the food of his brother. / And was made thin Pangudyawon / because he does not eat / the rotten (things) which his mother brings.

5. *Lo-ta't ot bumoh-o'l hi Pangudya'won | ot -aya'tona nan -a'yun onga'l | ot aya'gana nan ke'kek : | “Ma-ayu' nan ke'kek | ta paya-a'na- ta mungke'keka- go | ta ume'takub nan bi'lid.*

5. It happened that Pangudyawon is angry / and then he climbs on a big tree / and he calls the birds : / “Come ye birds / and provide me with wings / so that I may be a bird also / and we shall go (fly) in the mountains.”

6. *Ya uma'licha nan ba'log | ot paya-a'ncha. | On pinaya-a'ncha | ya mai'd hoba'tna, | ot aya'gana nan cho'lwa-. | Ot uma'licha ya bobata'ncha. | On binobata'ncha | ya tuma'yap moh Pangudya'won.*

6. And the wild doves come / and they provide (him) with wings. / When they had provided him with wings / and (then, still) he has no beak, / and then he calls the vultures. / And they come and provided (him) with a beak. / When they had provided him with a beak / and (then) Pangudyawon flies away.

7. *Ya imme' -e han iba'na | ya -ayyo'na hi : | "Te'ya- an mungke'keka- mo, | te nalawa'y -ano'-, | te inia'lina nan nabulo'- an lapne' | ta -ano'-, | ot te'yan ume'a-mo"*.

7. And he went (flew) to his brother / and he says : / "Behold I, I am a bird now, / because my food was bad / because she brought rotten sweet potatoes / to be my food, / and behold I go (fly away) now".

8. *Ot ume'b Pangudya'won. | Immana'mut han iba'na | hi bale'n cha ina'na | ya -ayyo'nan ina'na hi : | Mungke'kek man hi Pangudya'won | te incha'tmuy -an-ano'nan nabulo'-"*.

8. And Pangudyawon goes (flies away). / His brother went home / to the house of his mother / and he says to his mother : / "Pangudyawon is a bird, truly, / because you gave always rotten food for him".

9. *Ya timma'-ang hi ina'na | ya -ayyo'na : | "Nganne'y inu'nta-u | ta uma'lib Pangudya'won?" | Ot bumaya'hcha, | ot uma'lib Pangudya'won an ke'kek, | ya uminu'm hi baya'h, | ot nabu'tong | ya mun-aalingonga'h Pangudya'won, | ot mag-a'h.*

9. And his mother cried / and she says : / "What can we do / that Pangudyawon would come?" / And then they perform a rice wine feast, / and Pangudyawon the bird comes, / and drinks rice wine, / and he was drunk and Pangudyawon wobbles, / and falls.

10. *Ot ume'b ina'na | ot chopapo'na | ot punchutchu'tancha. | On nachutchu'tan | ya mumba'liw go hi ta'gu. | Ot achi' muhpe pidpidwao'n ina'na | an icha't chi nabulo'- an ma-a'n | -e Pangudya'won, ot tumaba' go.*

10. And the mother goes / and then she catches (him) / and they pluck his feathers. / When he is stripped of his feathers / and (then) he changes again into a man. / And his mother does not anymore repeat / giving rotten things to be eaten / to Pangudyawon, and then he becomes fat also.

## 11. Hanna'n Hin-aa'ma

1. *Hichi'n nadne' | wa'cha han opa't an ta'gu | ya -acha'ng yancha go. | Chatu'-wen hin-aa'ma | ya mun-am-amlo'ngchah -aalgoalgo' | te -acha'ng yancha.*

1. Long ago / there were four men / and they are also rich. / Those father and children (father, mother and children) / and they are happy / because they are rich.

2. *Oba'n too'n | hi a'man chi chuwa'n uunga' | ya nate' | ya hi ina'cha go | ya nate'. | Ya nan imbale'cha | ya impapto'-cha hi ama'cha ya ina'cha. | Ya imma'-lichay tata'gu an mi-i-a'n, | ya pinate'cha nan nuwa'ng ya ba'buy ya mano'-.*

2. One day / the father of the two children / and he died / and their mother also / and she died. / And their children / and they did what was due to their father and their mother (they cared that funeral meals were performed). / And the people came to partake of the eating, / and they killed water buffaloes and pigs and chickens.

3. *On inlu'bu-cha cha ama'cha ya hi ina'cha, | imma'licha nan ta'gu | hi bale'n nan chuwa'n uunga' | ya -ayyo'ncha | hi wa'chay ga'watcha -e ama'cha ya ina'cha.*

3. When they had buried their father and their mother, / the people came / to the house of the two children / and they say / that there are their debts with their father and their mother.

4. *Ya -ayyo'ncha hi : | "Mai'd chi ga'watmi, | te -inali'n cha ama'mi ya hi ina'mi | chi mai'd ah ga'watmi, | ya cha-o'l chi nuwa'ngmi | ya ba'buyi ya mano'-mi".*

4. And they (the children) say: / "There are no debts ours, / for our father and our mother said / that there were no debts ours, / and many our water buffaloes / and our pigs and our chickens".

5. *Ya bimmu'ngotcha nan ta'gu, | ya ala'ncha nan pa'gecha ya ba'buycha ya mano'-cha. | Ya timma'-angcha. | Ya oba'n algo' | hanna'n ong-onga'l | an baba'i | an iba'n chi oba'n i'ttay | -ayyo'na -e iba'na | hi e'na tigo'n hi ama'cha. | Ya -ayyo'n iba'na hi : | "Ta-o'mbo".*

5. And the people got angry, / and they get their rice bundles and their pigs and their chickens. / And they cried. / And one day / the taller / a girl / the sister of the small one / she says to her brother / that she goes to see their father. / And her brother says: / "Nevermind".

6. *Ya imme'h Imma'ya. | Imme'imme'h Imma'ya | an e'na tigo'n hi ama'na ya hi ina'na. | Hi mi-alima'n algo' | dinatnga'na ban lobo'ng | ya wa'cha ban ta'gu | an mamu'nwit hi cholo'g, | ya -ayyo'na hi : | "Cha'anay aya'm?" | Ya timba'lna | hi e'na tigo'n hi ama'na ya hi ina'na.*

6. And Immaya (her name) went away. / Immaya went and went / to go to see her father and her mother. / On the fifth day / she arrived at a lake / and there was a man / who catches fishes with a hook, / and he says: / "Where do you go?" / And she answered / that she was going to see her father and her mother.

7. *Ya -ayyo'n nan ta'gu hi : | "Wa'chachahtu' ad chalo'm, | ala'm hite'y an*

*bani'l | ya hi-gu'tom | ta buyuno'ncha-d | -e tu'wen lobo'ng". | Ya ina'lan Imma'ya | nan bani'l | ya hini-gu'tna, | ya binyu'n chi am-ama' ; | ya -ayyo'n chi am-ama' hi : | "Wa it chumato'ng-a | ya mapho'd an bale'hchi".*

7. And the man says : / "They are here in the underworld, / take this cane with its leaves / and make a knot (with the leaves) / and I shall make you sink (while you hold the cane) / in this lake". / And Immaya took the cane with its leaves / and knotted (the leaves), / and the old man let her sink ; and the old man says : / "When you arrive / and are good the houses there".

8. *Ya imme'h Imma'ya hi ad chalo'm | ya tini'gona nan boble' an mapho'd, | ya imme'h oba'n bale' | ya tu'wen bale'n cha ama'na ya hi ina'na. | Ya on tini'gocha nan imbale'cha | -ayyo'ncha hi : | "Tangano' ta imma'li-abtu?"*

8. And Immaya went to the underworld / and she saw the good village, / and she went to a house / and this was the house of her father and her mother. / And when they had seen their child / they say : / "Why is it that you came here?"

9. *Ya -ayyo'n Imma'ya hi : | "O, ta nate'-ayu | ya chi'yan nunhi'glay ta'gu | an mumbaga'h ga'watyu". | Ya -ayyo'ncha hi : | "Mai'd ab ga'watmi". | Ya -ayyo'n Imma'ya hi : | "Ma-ayu' ta ume'ta-uh bale'ta-u | te ugge'-ayu nate', | ta e'yu ipa'nu | nan nunggawa'tanyu, | te chi'yan mapmapnu'chabch".*

9. And Immaya says : / "Yes, and when you died / and yonder there were continually men / who asked your debts". / And they say : / "We have no debts". / And Immaya says : / "Come ye and we go to our house / because you did not die, / and go ye to condemn / those who claim your debts, / for yonder they are plenty there".

10. *Ya -ayyo'n ama'na hi : | "Achi'-ami mi-ia'li | te nate'-ami ; | on ot ala'm hite'y an bali'ga | ta unucho'n chi acho'l-u, | ya wa it chimmato'ng-ab bale'ta-u | ya ibaa'dmu hina'n chu'gu, | ya hanchi'yana- hina'n palonga'n".*

10. And her father says : / "We do not come with you / for we died ; / but take this weaving-sword / and my body will follow, / and when you arrived at our house / and (then) put (it) in the corner, / and cover me with the winnowing basket".

11. *Ya ina'lan Imma'ya | nan bali'ga | ot tipla'ganah lo'bongna | ya mumbang-banga'd hi bale'cha. | Ya chimmato'ng hi bale'cha | hi oba'n algo', | ya hi inaya'na | ya lima'n algo'.*

11. And Immaya took / the weaving-sword / and hid it in the fold of her dress / and she returns and returns to their house. / And she arrived at their house / in one day, / and when she went / and (then) five days.

12. *Ya on chimmato'ng hi bale'cha | inbaa'dnay bali'ga | hina'n chu'gu, | ot hophopa'nah palonga'n. | On nawi'it | imma'licha nan tata'gu | an mumbaga'h ga'-wacha, | ya napnu' nan bale' ya nan chola'.*

12. And when she had arrived at their house / she set the weaving-

sword / in the corner, / and she covered it with the winnowing basket. / When it was early morning / the people came / to claim for their debts, / and the house and houseyard were filled.

13. *Ya on inumbu'ncha | ya natu-i'n nan palonga'n | ya bimmu'bu- hi ama'cha,*  
*| ya immaycho'ncha nan ta'gu | ya timma'-utcha. | Ya -ayyo'n ama'cha hi : | “Ngan-*  
*ne'y pangali'yubtu, | ya oncha'n wa'chay ga'watmi? | Mai'd”.*

13. And when they sat down / and (then) the winnowing basket overturned and fell / and their father came out, / and were astonished the people / and they were afraid. / And their father says : / “What do you say here, / and are there debts ours? / None”.

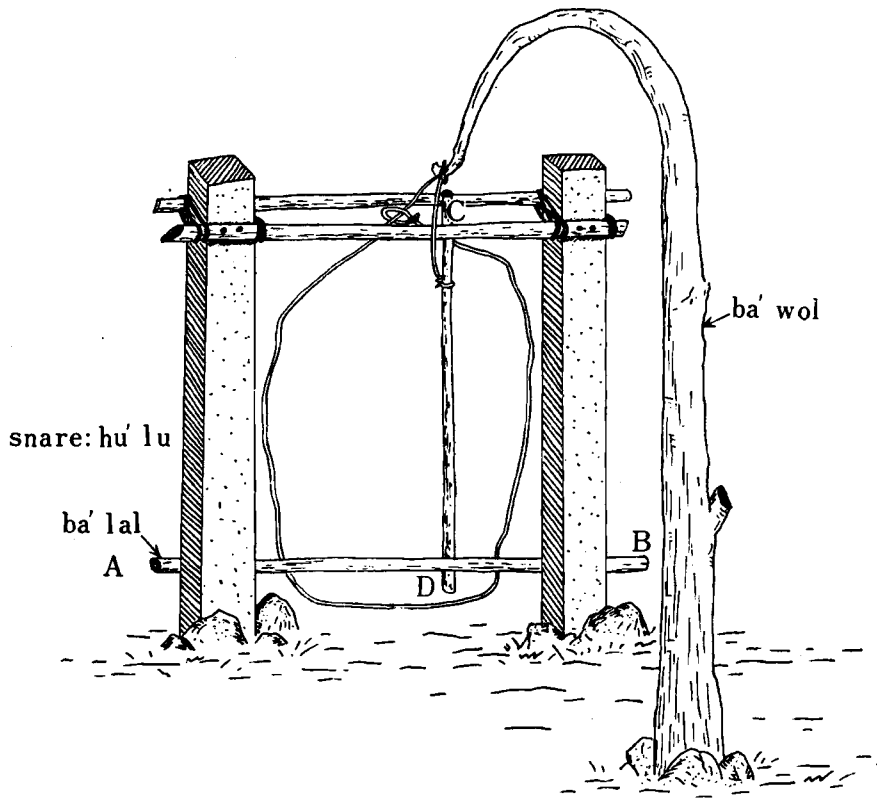


Fig. 1 *Hinga'l*

*Hinga'l*: snare trap for wild pigs set across the path, where wild pigs use to pass.

The *ba'lal* AB is pressed against the two big posts of the trap by means of stick CD and the pliant branch (*ba'wol*).

The wild pig pushes AB down. The loose end of CD having lost its resistance, is swung upwards by the *ba'wol*, which immediately straightens and makes the snare do its work.

The wild pig (if caught) is pressed against the two upper horizontal sticks.

14. *Ya nan ta'gu | ya chinggo'leha, | ya inbi'ngalna chicha', | ya -ayyo'na bi : | "Ume'-ayu". | Ya imme'chab bale'cha, | ya mai'd moy imma'lih ta'gu, | ya wa'chay uma'li | mo on guma'tang hi pa'ge. | Ya -ayyo'n ama'cha bi : | "Mibtu'-ayubtu', | te mai'd moy uma'lih ta'gud wa'ni | ya ume'a-"*.

14. And the people / and they heard (it), / and he scolded them, / and he says : / "Go ye". / And they went to their house, / and no more people who came, / and there are who come / but to buy rice. / And their father says : / "Stay ye here, / for no more people who will come now / and I go".

## 12. Han Chuwa'n Hin-ina'

1. *Oba'n algo' | hi ina'n Bokboka'n | ya hi Bokboka'n imme'chab ha'bal | ta mumbo-a'b ina'na | ya e maninga'l hi Bokboka'n | hina'n makina'yu. | Wa it iniamat-nay binga'lna | ot ume' hina'n ha'bal | ya mumbo-a'b ina'na.*

1. One day / the mother of Bokbokan / and Bokbokan went to the sweet potato field / and his mother works with the iron pin (a tool to push out potatoes) / and Bokbokan goes to catch birds with a snare-trap (see fig. 1) / in the place full of trees. / When he had set his snare-trap / and then he goes to the sweet potato field / and his mother works with the iron pin.

2. *-Ayyo'n Bokboka'n -e ina'na bi : | "Ume'a- | ya anchani" ya em tigo'n | nan binga'l-u | hina'n makina'yu". | Ya -ayyo'n ina'na bi : | "O, mo wa it chimmato'ng-ab bale'ta-u | ya munba'ang-a | ta uma'lia- | ya nalu'to". | "O", an -ayyo'n imbale'na, | ya imme'h bale'cha | ot munba'ang hi -ano'ncha.*

2. Bokbokan says to his mother : / "I go / and after some time and (then) go to see / my snare-trap / in the place full of trees. / And his mother says : / "Yes, but when you have arrived at our house / and (then) cook / and I come / and will be cooked". / "Yes", says her child, / and he went to their house / and then he cooks their food.

3. *Ya hi ina'na | e'na tigo'n nan binga'l | chi imbale'nab nan makina'yu, | ya ugge'na tini'go nan binga'l | ya nabingala'n hi ina'na | ya nate'. | Ya hadhacho'n Bokboka'n hi ina'na, | mo acbi' uma'li | te nate'.*

3. And his mother / goes to see the snare-trap / of her child in the place full of trees, / and she did not see the snare-trap / and his mother is caught in the snare-trap / and she died. / And Bokbokan waits and waits for his mother / and she does not come / because she died.

4. *Ot ala'n Bokboka'n nan ha'long | ot itlo'gna | ta e'na tigo'n hi ina'na, | te nabcho'm. | Ya on chimmato'ng | ya timma'-ut, | te -al-i'na nabingala'n hi ina'na.*

4. Bokbokan takes a pine torch / and lightens (it) / and he goes to see his mother, / for it was dark. / And when he had arrived / and (then) he was afraid, / for may be was caught in the snare-trap his mother.

5. *Ya on timma-cho'g hi Bokboka'n | hina'n makina'yu, | imma'li nan ba'nig | an ina'n Bokboka'n | ya binumti'- | ya intopa'lnay chi'lagna.*

5. And when Bokbokan stood / in the place full of trees / the phantom came / the mother of Bokbokan / and he ran away / and he threw away his light.

6. *Ya imme'h Bokboka'n | hi bale'cha | ot ume' hina'n pala'n. | Ya unucho'n nan ba'nig | ya -ayyo'na hi : | "Wa'-ab pala'n" | Ya -uma'an hi Bokboka'n | hina'n pala'n | ot e migabo'n | hina'n -a'yu | hina'n hugu'bug."*<sup>7)</sup>

6. And Bokbokan went / to their house / and then he goes to the attic (where rice is stored). / And the phantom follows (him) and she says : / "You are in the attic". / and Bokbokan goes out of / the attic / and he goes to hide himself / among the firewood sticks / on the fireplace shelf."

7. *Mo -ayyo'n nan linna'wan ina'na hi : | "Wa'-ab hugu'bug". | Ya -imma'an gob Bokboka'n | ot e mipae' | hina'n chap-u'l. | Mo tini'gon gon chi linna'wan ina'na | ya -ayyo'na hi : | "Wa'-ab nan chap-u'l".*

7. But the soul of his mother says : / "You are on the fireplace shelf". / And Bokbokan came out again / and then hides himself / in the ashes. / But the soul of his mother saw (him) / and she says : / "You are in the ashes".

8. *Ya -imma'an go | ot bumti'-. | Ya inunu'd go nan linna'wan ina'na. | Ya imme'h Bokboka'n | nab chopla' | ot -ayyo'na : | "Tiyati'yab-an chopla', | te te'yan | -ano'na- -e i'na". | Ya nati'yab nan chopla' | ot humi'gop hi Bokboka'n, | ya nan chopla' mun-adchu'm.*

8. And he came out again / and runs away. / And the soul of his mother followed again. / And Bokbokan went to a boulder / and he says : / "Split, split open, boulder, / and behold / I shall be eaten by my mother". / And the boulder was split open / and then Bokbokan enters / and the boulder closes.

9. *Ya imma'li nan linna'wan ina'na | ya mai'd -awo'na | ya pacha'honan bo-a'n, | mo -ayyo'n Bokboka'n hi : | "Chumala'ng-an batu', | ta magbu'b chi linna'wan i'na". | Ya chimmala'ng chi batu' | ya nagbu'b chi linna'wana | ya mai'd e mangun-unu'd -e Bokboka'n.*

9. And the soul of his mother came / and there is no way (to go in) / and she tries to dig in it with the iron pin, / but Bokbokan says : / "Be aflame, stone, / that be burned the soul of my mother". / And the stone got aflame / and her soul was burned / and no one to go to follow and follow Bokbokan.

7) *Hugu'bug*: see Fr. Lambrecht, *Ifugaw Villages and Houses*, Publ. Cath. Anthr. Conf., Vol. I, No. 3, p. 136, fig. 24.



## 13. Hi Lagu'taw

1. *Hi Lagu'taw ya unga'n lala'-i. | Oba'n algo' | ya -ayyo'nan ama'na hi : | "E'a-mangolba't". | Ot ala'nay ota'-na | ot ume'b chuntu'gna | ot mungga'but. Ya wa on mungga'but | ya tu'we han iBali'ga | ot pab-ono'na ibti'-na, | ot tuma'-ang hi Lagu'taw.*

1. Lagutaw and (he is) a boy. / One day / and he says to his father : / "I go to put a line of net traps (to catch birds)". / And he takes his knife / and he goes to the mountain crest / and he cuts off (grass and reed, in order to set his net traps in the space he cleaned). / And when he is cutting off / and here is (came) a man of Barlig / and he puts (him) on his shoulder / and he runs away with him / and Lagutaw cries.

2. *Ya -ayyo'n han iBali'ga hi : | "Achi'-a tuma'-ang | te itopa'lcha-a man". | Ot chumino'ng. | Ya ninommo'm Lagu'taw | chi ota'-na an inati'pna, | ot gyyu'-chona | ot gito-o'nay bang-o'gun | han iBali'ga. | Ot bumob-o'l | ot itopa'lnah Lagu'taw, | ot inay-u'n Lagu'taw an bumti'- | ot -uma'y-at hi boble'cha.*

2. And the Barlig man says : / "Do not cry / for I shall throw you down for sure". / And he keeps quiet. / And Lagutaw remembered / his knife which he had on his hip, / and he pulls (it) / and stabs the back / of the Barlig man. / And he gets angry / and he throws Lagutaw down, / and Lagutaw at the same time (immediately) runs away / and goes home to their village.

3. *Ot mumba'-icha.<sup>8)</sup> | Ya chen inatta'ngan nan iBali'ga | hanna'n iiba'cha | te nate', | ot inie'chab boble'cha, | te mai'd ah ina'lachab ta'gu, | te o'ncha ot a'nhan | inchona'n hanna'n iba'cha an nate'.*

3. And they offer a sacrifice.<sup>8)</sup> / And behold carry on a shelf the man of Barlig / his brethren / because he died, / and they bring (him) to their village, / because they did not get any man (they were on a head hunting expedition), / because they instead / carried their brother who died.

## 14. Na'chan Pitu'n Unga'

1. *Hicbi'n binli'buy too'n | ya wa'cha han pitu'n uunga', | ya am-i'n hi iina'-cha | ya mun-abo'lcha. | On nawu'd | imma'lichay imbale'cha, | mo mai'd hi ina'n chi oba'n onga'l, | te -ina'n chi buwa'ya, | ya binumti'- nan uchu'm an binaba'i, | ya oba' pego' hina'n chuwa'n agi' | ya binumti'-.*

8) *Mumba'-icha*, they offer a sacrifice : refers to the *Chi'ta*- Sacrifice, performed at the house of the one who killed somebody; see Fr. Lambrecht, *The Mayawyaw Ritual*, 3. Death and Its Ritual, Publ. Cath. Anthr. Conf., Vol. IV, No. 3, pp. 475-476.

1. Thousand years ago / and there were seven boys, / and all their mothers / and they weave. / When it was noon / their children arrived, / but the mother of the big one was not there, / for the crocodile ate (her), / and the other women had run away, / and moreover one of the two brothers / and he had run away.

2. *Hiya' nan -ina'n chi buwa'yab ina'na | ya -ayyo'na hi : | "Ume'a- ta e-patayo'n | chi buwa'ya | an nanga'n -e i'na". | On nawii't | ya mumba'yu, | ot bayu'-wonay hin-u'pun chaya-o't | ot mun-a'tta | ya iniama'na go | han bowo'tnan onga'l.*

2. The one whose mother the crocodile had eaten / and he says : / "I go to kill / the crocodile / that ate my mother". / When it was morning / and he pounds (rice) / and he pounds a hundred bundles sticky rice (to make rice wine or rice cakes) / and then he makes rice cakes / and he made also / a big top his.

3. *Inagtu'nay lima'n ina'tta, | ina'lana nan bowo'tna | ya imme'h wangwa'ng. | Dinatnga'na han oba'n lobo'ng | ot tum-u'-, | ya timmapo' han buwa'ya, | ya -ayyo'na hi : | "Nganne' nan aya'gam?"*

3. He carried the five rice cakes on his head, / he took his top / and he went to the river. / (When) he reached a certain pond / and then he shouts, / and a crocodile emerged, / and it says : / "What are you asking for"?

4. *Ya hinongba'tanan -ayyo'na hi : | "Hea' chi nanga'n -e i'na"? | Ya -ayyo'n chi buwa'ya hi : | "Bo-o'n hao'n chi nanga'n -e ina'm". | Ya incha'tnay oba'n ina'tta. | Ya imme' gob nan ampa'na | ya wahchi' han lobo'ng go, | ot tum-u'- go, | ya timmapo' han oba' gon buwa'ya.*

4. And he answered saying : / "Was it you who ate my mother?" / And the crocodile says : / "It was not I who ate your mother". / And he gave (the crocodile) one rice-cake. / And he went again to a lower place (downstream) / and there was a pond again / and he shouts again / and one crocodile again emerged.

5. *Ya -ayyo'na hi : | "Hea'y nanga'n -e i'na -atto'g!" | Ya -ayyo'n chi buwa'ya hi : | "Bo-o'n hao'n chi nanga'n -e ina'm, -atto'g"! | Ya oba' goy ina'tta an icha'tna.*

5. And he says : / "It was you who ate my mother, surely!" / and the crocodile says : / "It was not I who ate your mother, for sure"! / And one rice-cake also which he gives.

6. *Ot ume' gob nan ampa'na | ya wa han buwa'ya | an mun-al-algo'. | Ya -ayyo'na hi : | "Bo-o'n hea'y nanga'n -e i'na?" | Ya -ayyo'na hi : | "Bo-o'n hao'n". | Ya atcho'na goy oba'.*

6. And then he goes again to a lower place (downstream) / and there is a crocodile / which lies in the sun. / And he says : / "Was it not you who ate my mother?" / And it says : / "It was not I". / And he gives again one.

7. *Ot manga'n chi unga' | ya -ina'nay chuwa', | ya ume' gob ampa'na, | ya*

*tini'gona | han onga'l an lobo'ng | ya imme'bhí | ot tum-u'- | ya bimmu'bu- han buwa'-  
ya | an onga'l chi putu'na.*

7. And then the boy eats / and he ate two, / and he goes again to the lower place, / and he saw a big pond / and he went there / and he shouts / and a crocodile came out / which has a big stomach.

8. *Ya -ayyo'n nan unga' hi : | " Hea'y nanga'n -e i'na? " | Ya ugge'na timba'l.  
| Ya bimmu'ngot nan unga' | ot ilitli'tnay lu'yongna | ya tu'wen bowo'tna | ya pinate'na  
nan buwa'ya. | Ya ina'lana nan -oti'wongna | ot bu-wi'hona.*

8. And the boy says: / " Was it you who ate my mother? " / And it did not reply. / And the boy became furious / and he uses (the yarn of) his sack to wind (around his top) / and this top / and it killed the crocodile. / And he took his crooked shaped knife / and he cuts (it) open.

9. *Ya on binubu-wi'hna | chingngo'lna han -ali' an -ayyo'na hi : | " Ulayo'm ".  
| Ya -ayyo'n Paniwa'chan hi : | " Ugge' nate'h i'na ". | Ot ney muntun-u'dchan ume'h  
bale'cha. | On chimmato'ngcha | Ya imbaya'banchab Paniwa'chan an mabu'ngot. |  
Ya nunbitu'chab bale'cha | ya -immalina'wachab bale'chad Umayo'-pop.*

9. And when he had cut (it) open / he heard a voice which says: / " Slowly ". / And Paniwadan says: / " My mother did not die ". / And behold they walked the one behind the other going to their house. / When they had arrived / and (then) they celebrated a rice wine feast for furious (brave) Paniwadan. / And they stayed in their house / and they were happy in their house at Umayokpop.

## 15. Han iBali'ga

1. *Wa'cha han iBali'ga | ya cha-o'l chi ha'balna, | ot e'na bitu'wan nan ha'-  
balna. | Ya hi oba'n algo' | -ayyo'na -e imbale'na | ta e'na ichung-o' nan bi'tu. | Ya  
unucho'na | nan -inali'n ama'na | ot ume'.*

1. There was one (a man) from Barlig / and many were his sweet potato fields, / and he goes to make pitfalls in his sweet potato field. / And one day / he says to his child / that he should go to visit the pitfalls. / And he obeys what his father said / and goes.

2. *Ya wa'cha han nabitu'wan, | mo wan iwanga'lna | ya natuu'g nan la'man, |  
ot -alato'na | nan baga'ngna ya nan u'luna. | Ya niuu'd hi ama'na | ya imme'h nan  
bi'tuna, | ya tini'gonab imbale'na | an mai'd ab u'luna | te -ina'n chi la'man | an  
nabitu'wan.*

2. And there was one fallen in the pit, / but when he looks into it / and (then) the boar jumped upwards / and it bites / his throat and his head. / And his father followed / and he went to his pitfall, / and he saw his child / who had no head / because ate it the boar / who had been caught in the pitfall.

3. *Ot ala'na han -a'yu | ot lopngo'nay gopa'- | chi la'man | ot unucho'na. | Umee' nan ka'huna | ya chinatnga'na han una'h | an gimma'ngo, | ot munbebe'h, | ya -ayyo'nab -ali'na hi : | "Hiya'h tu'we"*.

3. And he took a stick / and he measured the footprint / of the boar / and he followed (it). / His dog goes and goes (pursuing the boar) / and it arrived at sugarcanes / which made sound, / and it barks, / and it says in its speech : / "Here it (the boar) is".

4. *Ya imme', mo bo-o'n biya', | te una'h an gimma'ngo. | Ot -auta'ncha | ya chinatnga'ncha han palyu'- an onga'l | ya han chinalma'n an tibo'ng | an napnu'h baya'h.*

4. And he went (to see), but it was not, / because (it was) sugarcane that made sound. / And they dig (it: the ground) out / and they reached a big iron marmit / and a 'dinalman' rice wine jar / which was full of rice wine.

5. *Ot ala'n Himmi'wat | ot uminu'm | ot ume' go | an e'na unucho'n | chi la'man | an nanga'n hi imbale'na. | Ya imme' ad Abi'n | ya pinate'nabchi' nan la'man | hina'n ha'bal.*

5. And Himmiwat takes (the rice wine) / and he drinks / and he goes again / going to pursue / the boar / who ate his child. / And he went to Asin / and he killed the boar there / in a sweet potato field.

6. *Ya wa'cha han baba'i | an mumbo-a' hinar' ha'bal. | Ya -ayyo'n Himmi'wat -e han baba'i hi : | "E'ka, ta em -ayyo'n -e ama'm | ta uma'li | ta patayo'na-". | Ya imme' nan baba'i | ot -ayyo'na -e ama'na hi : | "Wabchi' hina'n ha'balta-u | han ta'gu an -ayyo'na | hi ume'-a ta em patayo'n"*.

6. And there is a woman / who works with the pin in the sweet potato field. / And Himmiwat says to the woman : / "Go to tell your father / that he come / to kill me". / And the woman went / and she says to her father : / "There is there in our sweet potato field / a man who says / that you go / to kill him".

7. *Ya -ayyo'na hi : "O". | Ot aya'gana nan uchu'm an iiba'na. | Ot ume'cha | ta e'cha patayo'n. | Mo on tini'gocha nan ta'gu | an ia'chugna | nan inanu'pna | ya -ayyo'n ama'n chi baba'i hi : | "Nganno' ta e- patayo'n? | Achi'- patayo'n"*.

7. And he says : "Yes". / And he calls some others his brothers. / And they go / to kill (him). / But when they had seen the man / who watches / his game / and (then) the father of the woman says : / "Why should I go to kill (him)? / I will not kill (him).

8. *Ot ihad'dna nan pa'hul | hina'n bi'lid | ot ume' | ot e'na tigo'n nan ta'gu. | On chimmato'ng -ayyo'na hi : | "Nganno'mu pinbo'd an mate'?" | Ya -ayyo'n Himmi'wat hi : | "Ta-o'n, | on chan wabtu' nan bale'mi, | an achawi'. | Ya -ayyo'n nan ta'gu hi : | "Ume'tab bale'mi"*.

8. And then he puts down the spear / on the mountain / and he goes / and he goes to see the man. / When he arrived he says: / "Why do you like to die?" / And Himmiwat says: / "Nevermind, / is then our house here, / (it is) far away". / And the man says: / "Let us go to our house".

9. *Ya -ayyo'n Himmi'wat hi: "O". | Ot ala'na nan la'man | an inanu'pna, | ot ie'chah bale'n chi gayu'mna, | ta e'cha ibcha'bcbi". | Ya -ayyo'n ama'n chi baba'i | -e Himmi'wat | ta abawa'ona nan imbale'na. | Ya -ayyo'n Himmi'wat hi: | "O, pinbo'd-u".*

9. And Himmiwat says: "Yes". / And he takes the boar / his game (which he hunted), / and then they brought (it) to their house / to eat (it) there. / And the father of the woman (girl) says / to Himmiwat / that he should marry his child. / And Himmiwat says: / "Yes, I like".

10. *Ya mun-aba'wacha. | Ya chuwa'chay imbale'cha. Ya -ayyo'n Himmi'wat | -e han aba'wana hi: | "Nin wa'cha nan imbale'ta | ya pobcho'- an ume', | ta etigo'n | nan aba'wa- ya nan imbale'- go; | mo uchibo'- ab pa'hul | ta wa it -immi'-logcha | ya pobcho'nchan unucho'na- | ya ipa'hulchah tu'wen iniama'".*

10. And they marry. / And are two their children. / And Himmiwat says / to his wife: / "Now that we have a child / and I like to go away, / to go to see / my wife and my children also (my other wife and children); / but I will forge a spear / and when they have grown up / and they like to follow me / and (then) they will use as their spear this I made".

11. *Ot iama'na | ya mapho'd nan pa'hul. | Ya imme'h ama'cha, | ot icha'lana bina'n bi'lid, | ot ala'nay tibo'ng ya palyu'- | ot ie'nab bale'cha.*

11. And he makes (it) / and the spear is good. / And their father went, / and he walks over the mountain / and he takes the rice wine jar and the iron marmit / and he brings (them) to their house.

12. *Ya nan imbale'na ad Abi'n | -immi'logcha | ya pinbo'dchan unucho'n | hi ama'cha, | ya -ayyo'n ina'cha hi: | "Cha-ayu', ipa'bulyu | tun iniama'n ama'yu". | Ya ipa'hulcha | ot unucho'nchah ama'cha. | On imma'licha ad Haba'ngan | ya pinate'cha chicha'.*

12. And his children at Asin / grew up / and they liked to follow / their father, / and their mother says: / "You, you use as spear / this your father made". / And they use (it) as their spear. / And when they arrived at Habangan / they (the people of Habangan) killed them.

13. *Ya on chinggo'l ama'cha | ya bimmu'ngot | ot ume'd Haba'ngan | ta e'na tigo'n | chi pa'hulcha. | Ya biya'bcbye nan pa'hul an iniama'na, | ot patayo'nay pitu'n ta'gu. | Ot imma'li go nan iiba'n i'nan | nan imbale'na, | ot patayo'nchay lima' | ta awi't chi chuwa'n imbale'cha. | Ot ala'nchah imbale'cha | ta e'cha ilu'bu-.*

13. And when their father heard (it) / he was furious / and he goes to Habangan / to see their spear. / And this was the spear he had made, /

and he killed five men. / And then came also the brothers of the mother / of his children, / and they killed five / and it is the revenge of their two children, / and they killed five / and it is the revenge of their two children. / And they take their children / and they go to bury (them).

### 16. Cha Gulti'tting ya hi Bulyu'nan

1. *Hi oba'n boble' | wa'chab Bulyu'nan ya hi Gulti'tting. | Hi Bulyu'nan ya ama'n Gulti'tting. | Ya hi ama'na | inaya'ganah imbale'nan hi Gulti'tting | ya -ayyo'na hi : | "E'ka mogmoga'n | nan mano'-ta-u". | Ya -ayyo'n Gulti'tting hi : | "Achi'a- | te bobato'ncha tun gu'lid-u".*

1. In a village / there were Bulyunan and Gultitting. / Bulyunan and (he is) the father of Gultitting. / And his father / called his child Gultitting / and he says : / "Go strew rice grains / for our chickens". / And Gultitting says : / "I will not / because they will pick at my itches (scurfiness)".

2. *Ya -ayyo'na go hi : | "E'ka, pangano'm | nan ba'buyta-u". | Ya inwig-wi'g Gulti'tting | ya -ayyo'na hi : | "Achi'-man, | te ang-anghi'wona tun gu'lid-u".*

2. And he says again : / "Go, feed / our pig. / And Gultitting shook his head / and he says : / "I will not, surely, / for it will snap at my itches".

3. *Ya -ayyo'n bon ama'na hi : | "E'ka mo, pangano'm | nan nuwa'ngta-u". | Ya -ayyo'na go hi : | "Achi'a-man, | te ba-gi'yona tun gu'lid-u".*

3. And his father says again : / "Go then, feed / our water buffalo". / And he says again : / "I will not, surely, / for it will butt at my itches".

4. *Ya -ayyo'n ama'na hi : | "Nganne' mon bea'n imbale', | e'ta mo manga'yu". | Ya -ayyo'n Gulti'tting hi : | "O, ume'ta | ta e'ta ala'n ab u'dyo".*

4. And his father says : / "What then with you child, / let's go to get wood". / and Gultitting says : / "Yes, let's go / to get narra (mahogany)".

5. *Ya imme'chab pinu'gu. | On chinatnga'ncha han chuwa'n wae'l | ya -ayyo'n ama'na hi : | "Unucho'm tu'wen wae'l | ta unucho'-goh tu'we ; | ya on chinato'ngmu | ya tini-la'cham, | ta wa it mumbola' | ya inaya'gana-".*

5. And they went to the forest (lit., the ones on the hill). / When they had arrived at two rivers / and (then) his father says : / "Follow this river / and I shall follow also this (the other) ; / and when you will have arrived at (a narra tree) / and will have chopped (cut off a splinter), / and if it (the wood) is red / and (then) call me".

6. *Ya -ayyo'n Gulti'tting hi : "O". | Ya imme'chan chuwa'. | Ya chinato'ng Gulti'tting | han onga'l an -a'yu | ot ti-la'chana | ya mumbola', | ot aya'ganah ama'na. | Ya imma'li, | ot longho'ncha tun onga'l an -a'yu.*

6. And Gultitting says : "Yes". / And they both went (in different

directions). / And Gultitting arrived at / a big tree / and then he chops it / and it is red, / and he calls his father. / And he came, / and they cut down this big tree.

7. *On lingngo'hcha | ot iama'cha ab te'-eng. | Nagibbu'n iniama'cha nan te'-eng, | -ayyo'n Bulyu'nan -e imbale'na | ta humi'gop, | ta e'na tigo'n | chi mungge'nel. | Ya on himmi'gop hi Gulti'tting | hina'n te'-eng, | pampa'ta- ama'na nan te'-eng.*

7. When they had cut (it) down / then they make a coffin. / When they finished making the coffin, / Bulyunan says to his child / that he enter, / to go to see / the hole (to see if there is no hole, as the cover of the coffin may not fit exactly and in that case the one who is inside sees that some light can pass). / And when Gultitting had entered / the coffin, / his father keeps on nailing (the cover to) the coffin.

8. *Ya munta'-ang hi Gulti'tting, | ya -ayyo'n ama'na : | "Hiya'h na'e | nan achi'-a munta'mo, | hiya' nan ite'-engcha-á". | Ya -ayyo'n Bulyu'nan hi : | "Umu-cha'n-a". | Ya immucha'n, | ya inlo'tna | ya himma'bang chi wangwa'ng.*

8. And Gultitting cries, / and his father says : / "It is that / that you don't work, / it is therefore that I make you stay in the coffin". / And Bulyunan says : / "Start raining". / And it rained, / and it did (rain) strongly / and the river swelled.

9. *Ya on himma'bang | intopa'l Bulyu'nan | nan te'-eng | an nihtuwa'n Gulti'tting, | ya nia'nud nan te'-eng | ad la'gud. | Ya muntapta'p-o hina'n li'ting | hi -aalg'o-algo' | ya mai'd -ano'n Gulti'tting.*

9. And when it (the river) had swelled / Bulyunan threw / the coffin / in which Gultitting was, / and the coffin was carried away / to the downstream region. / And it floated and floated on the water / every day / and Gultitting had no food.

10. *Ya oba'n algo' | niba-li't | hi pi'ngit chi wangwa'ng, | nib-u'p hi bagbo'n chi ta'gu' | Ya imma'lih Bu'gan | an e huma'gob. | On napnu' nan pannu'man Bu'gan | iagtu'na | ya ipatna'nan ume'h bale'cha. | Ya chingngo'l Bu'gan | ah -ali'n Gulti'tting | an nib-u'p hi obo'b.*

10. And one day / it (the coffin) was driven / against the bank of the river, / near the place where the people get water. / And Bugan came / to get water. / When was filled Bugan's water jar / she puts (it) on her head / and she is about to go to their house. / And Bugan heard / a (the) voice of Gultitting / near the spring.

11. *Ya inbaa'd Bu'gan | nan pannu'man, | ot e'na tigo'n | nan ta'gum -immali', | ot ume'h Bu'gan | ya mai'd ab ta'gu. | Ya mibanga'd go | ta ie'na nan pannu'man. | On ume'h Bu'gan | chingngo'l na go nan -ali', | ot ume' an e'na tigo'n go.*

11. And Bugan put down / the water jar, / and she goes to see / the man who had spoken, / and Bugan goes / and there is no man. / And she returned

again / to carry away the water jar. / When Bugan goes away / she heard again the voice, / and then she goes to see again.

12. *Ya chinato'ngnah Gulti'tting | ya mahi'lib Bu'gan, | te ma-a-apho'd hi Gulti'tting. | Ya mun-aba'wacha | ya imme'chah bale'n Bu'gan. | Ot manga'n hi Gulti'tting.*

12. And she came upon Gultitting / and Bugan was dazzled, / because Gultitting is very handsome. / And they marry / and they went to the house of Bugan. / And then Gultitting eats.

13. *Ya on nalau' nan lima'n too'n | bumaya'h cha Bu'gan ya hi Gulti'tting, | ot aya'ganchah ama'n Gulti'tting | ya nan ii'ba bon Bu'gan. | Ya pinate'chay nuwa'ng ya ba'buy ya mano'. | Ya imma'lib ama'n Gulti'tting | hi bale'n Bu'gan, | ya nan mata'n chi nuwa'ng ya ba'buy ya mano' - | chi icha'tcha -e ama'cha. | Ya muntutu'yub ama'n Gulti'tting | an -immacha'ngyan hi imbal'e'na.*

13. And when five years had passed / Bugan and Gultitting celebrated a rice wine feast, / and they call the father of Gultitting / and also the relatives of Bugan. / And they killed water buffaloes and pigs and chickens. / And the father of Gultitting came / to the house of Bugan, / and the eyes of the water buffaloes and pigs and chickens / that they gave to their father. / And the father of Gultitting repented / that his child had become rich.

### 17. Han Chuwa'n Uunga'

1. *Wa'cha han chuwa'n uunga' | ya imme'chah wae'l | ta e'cha mangaga'hil. | Ya wan nawu'd | -immay' tchah bale'cha ad Pahalinghi'ngon. | Ya lamo'ngoncha | nan inaga'hilcha | ot iha'angcha. | Ya on iha'angcha | imma'li han ba'nig | ya -ayyo'na hi : | “-Ano'- cha-ayu”.*

1. There were two boys / and they went to the river / to go to catch crabs. / And when it was noon / they went home to their house at Pahalinghingon. / And they gather / the crabs they caught / and they cook (them). / And when they are cooking them / a phantom came / and he says: / “I will eat you”.

2. *Ya -ayyo'ncha nan uunga' hi : | “Achi'cha-ami -ano'n, | ta malu'to tun aga'hil | ta icha'tmin hea'”. | Ta -ayyo'na hi : “O”. | Ya -ayyo'n go nan uunga' hi : | “Ume'-ab gichi'na | ta wa it nalu'to | ya aya'ganmi hea'”. | Ya -ayyo'na hi : “O”. | Ya imme'.*

2. And the boys say: / “Do not eat us, / and when boiled these crabs we caught / and (then) we shall give (some) to you. / And he says: “Yes”. / And the boys say again: / “Go to the place below (the village) / and when boiled / and (then) we shall call you”. / And he says: “Yes”. / And he went.

3. *Ya ibango'tcha | ot manga'ncha. | Ya wan manga'ncha | -ayyo'n nan ba'nig*



*hi* : / "Nalu'to?" / *Ya -ayyo'ncha hi*; "Ugge". / *Ya wa ot an manga'ncha*. / *Ya on nagibbu'cha* / *ya binumti'-cha*. / *Ya himma'pit nan ba'nig*, / *ya mai'd tinumba'l*, / *ya bimmu'ngot* / *ot ume'*, / *ya mai'd ah uunga'* / *te binumti'-cha*.

3. And they put the pot on the fire / and then they eat. / And when they are eating / the phantom says : / "Is it boiled?" / And they say : "No" (not yet). / And it happened further that they eat (they continued eating). / And when they had finished / and (then) they ran away. / And the phantom spoke (called), / and no one answered, / and he became furious / and he goes (to pursue the boys), / and there were no boys / for they had run.

4. *Ya e'na anapo'n chicha'*, / *mo achi' pa-achato'ng -e chicha'*. / *Ya imme' nan ba'nig hi bale'cha*. / *Ya on imme' nan ba'nig* / *imma'licha nan uunga'* / *hi bale'cha ad Napi'i*.

4. And he goes search them, / but he can not find (arrive at) them. / And the phantom went to their house. / And when the phantom had gone / the boys came / to their house at Napii.

## 18. Cha Ungnga' ya hi A'mma<sup>9</sup>

1. *Hichi'n immucha'n* / *hi Ungnga' ya hi A'mma* / *e'cha nuntano'm* / *hi gu'be* / *bina'n ba'bal*, / *ot iya'honcha*. / *On bimmu'nga nan gu'be* / *ya wabchi'h Inlablabu'ut* / *an e manga'lah oha'*.

1. At the time it had rained / Ungnga and Amma / went to plant / calabashes / in the sweet potato field, / and then they put a fence around. / And when the calabash plants had borne fruit / and (then) Inlablabuut is there / to take one.

2. *Han oha'n nabcho'm* / *imme' cha Ungnga' ya hi A'mma* / *an e'cha ia'chug* / *chi gu'be*, / *te alaal'a'n Inlablabu'ut*. / *Ya wan ia'chugcha* / *imma'lib Inlablabu'ut* / *an uma'lah gu'be*. / *Chimpa'p Ungnga'* / *ya -ayyo'na hi* : / "Ma-a' ma-a', / *te chimpa'p-u*". / *Mo ubu'p hi A'mma* / *ya imme' moh Inlablabu'ut*.

2. One night / Ungnga and Amma went / to guard / the calabashes, / because Inlablabuut took and took them. / And when they are guarding / Inlablabuut came / to get a calabash. / Ungnga caught him / and he says : / "Come, come, / for I caught him". / But Amma was slow (lit., late) / and so Inlablabuut went away (escaped).

3. *Oha' bon nabcho'm* / *ume'cha go* / *ta e'cha ia'chug* / *chi gu'vecha* / *bina'n ba'bal*. / *Ya imma'li gob Inlablabu'ut* / *ya chimpa'p A'mma* / *ya -ayyo'na hi* : / "Ma-a' ma-a', / *te chimpa'p-u*". / *Mo ubu'p hi Ungnga'* / *ya imme' gob Inlablabu'ut*.

3. And again one night / they go again / to guard / their calabashes /

<sup>9</sup> See footnote (1), p. 151, Folklore Studies, S.V.D. Research Institute, Tokyo, Vol. XIV, 1955.

in the sweet potato field. / And Inlablabuut came again / and Amma caught him / and he says : / “ Come, come, / because I caught him ”. / But Ungnga was slow / and Inlablabuut went away (escaped) again.

4. *Nabcho'm go | ya imme'cha | ya chimpa'pchah Inlablabu'ut, | ya -ayyo'n A'mma | -e Inlablabu'ut hi : | “ Ne pumpala'ngcha-a ”. | Ya -ayyo'n Inlablabu'ut hi : | “ Numpala'nga- -e a'pu | ya ugge'a- nate' ”. | Ya -ayyo'n Ungnga' hi : | “ Nganne' moy inu'n -e bea' ? | On ot gubho'ncha-a ”.*

4. When it is night again / they went / and they caught Inlablabuut, / and Amma says / to Inlablabuut : / “ There ! We will cut you into pieces ”. / And Inlablabuut says : / “ I have been cut into pieces by my grandfather / and I didn't die ”. / And Ungnga says : / “ What's then the matter with you ? / Well then, we will burn you ”.

5. *Ya -ayyo'n Inlablabu'ut hi : | “ O'na- ni'mpe ginhu'ginhu'b -e a'ma | ya ugge'anate' ”. | Ya -ayyo'ncha hi : | “ Ita-pi'lcha-dh tun lubo'ng | ta puligo'ncha-a ”. | Ya -ayyo'na go hi : | “ O'na- ni'mpe inta-pita-pi'l | ot ugge'a- nate' ”. | Ya -ayyo'n A'mma hi : | “ Langka'-mu, | ita-pi'lta ot ”.*

5. And Inlablabuut says : / “ When indeed I was burned and burned by my father / and (then) I did not die ”. / And they say : / “ We will bind you around the mortar / and we will roll you down ”. / And he says again : / “ When indeed I was bound and bound round (the mortar) / and then I did not die ”. / And Amma says : / “ It's your lie, / let us bind him round (the mortar) then ”.

6. *Ot ita-pi'lchah nan lubo'ng | ot ume'chah nan bi'lid | ot puligo'nchah Inlablabu'ut, | ya munggichu'ut | an ume'h wae'l. | On chimmato'ngchah wae'l | timmacho'g hi Inlablabu'ut | ya managtaga'm. | Ya bimmoh-o'l cha Ungnga' ya A'mma | ot e'cha pochugo'n.*

6. And then they bind him round the mortar / and they go to (the top of) the mountain / and they roll Inlablabuut down, / and he bumps and bumps / going (rolling) into the river. / When they had arrived at the river / Inlablabuut was standing / and he dances. / And Ungnga and Amma got angry / and they go to pursue him.

7. *Mo achi'cha pa-apchu'g. | Ya achi' mu'hpe uma'lih Inlablabu'ut | an manga'lah nan gu'be | cha Ungnga' ya hi A'mma.*

7. But they cannot pursue him (catch him). / And Inlablabuut no more comes / to take the calabashes / of Ungnga and Amma.

## 19. Hi Ambebeko'llon

1. *Hi Ambebeko'llon ya nawotwo't an ta'gu, | mai'd -ano'na. | Ya wa'cha han -acha'ngyan, | ot aya'ganah Ambebeko'llon | ot -ayyo'na hi : | “ Mana'yo-a | ta*

*icha't-u ah wano'hmu*". / *Ot mana'yo, | ot atcho'na han wano'hna.*

1. Ambebekollon was a poor man, / he had nothing to eat. / And there was a rich man, / and he calls Ambebekollon / and he says: / "Dance / and I shall give a geestring for you". / And he dances / and then he gives a geestring for him.

2. *Ot -ayyo'na go : | "Mana'yo-a go, | ta icha't-u ah bu'tongmu". | Ot mana'yo go, | ot icha'tna. | Ya -ayyo'na go hi : | "Mana'yo-a | ta icha't-u ah uwa'hmu". | Ya mana'yo, | ot icha't nan -acha'ng yan | han uwa'hna | ya hi'-otna ya ginuttu'na.*

2. And he says again: / "Dance again, / and I shall give a hip bag for you". / And he dances again, / and he gives (it). / And he says again: / "Dance / and I shall give a knife for you". / And he dances / and the rich man gives / a knife for him / and a belt with sheath (for the knife) and a 'ginuttu' (a belt ornament made of shell disks lashed together by means of a red rattan strip).

3. *Ya -ayyo'na go hi : | "Mana'yo-a | ta icha't-u ah pa'changmu | ya ah u'lobmu, | ya ah bina'ngnga ya pa'ng-al". | Ot mana'yo gob Ambebeko'llon | ot icha'tna | am-i'n chi -inali'na.*

3. And he says again: / "Dance / and I shall give copper leglets / and a blanket, / and a pipe and an arm ornament (made of two pig's fangs tied together and worn on the upper arm)". / And Ambebekollon dances again / and he gives / all that he had said.

4. *Ya on wa'cha am-i'n, | bumti'- hi Ambebeko'llon, | ya pinchu'gcha, | mo mabi'-a, | ta imme'h himpapangi'li, | ya achi' mamaa'wan hi Ambebeko'llon | hi bale'n chi -acha'ng yan.*

4. And when he had all, / Ambebekollon runs away, / and they pursue (him), / but he is strong (in running, i.e., swift). / And he went to another village, / and Ambebekollon does not return / to the house of the rich man.

## 20. Han Chuwa'n Hin-agi'

1. *Wa'cha han chuwa'n hin-agi', | ya -ayyo'n ama'cha ya ina'cha hi : | "E'-ayun chuwa' | an manguma'". | Ya -ayyo'ncha hi : "O". | Ot ume'chan manguma'h ha'bal. | Ya wan nawu'd | ie'n ina'cha | nan -ano'ncha. | Ya boga'h chi -ano'n chi oha', | ya a'nad chi -ano'n chi oha, . . . (What follows is almost the same as in tale No. 10, "Pangudya'won", 5 to 8).*

1. There were two brothers, / and their father and their mother say: / "Go ye both / to make clearings (cut down reed and grass on a mountain slope to make it fit for a sweet potato plantation)". / And they say: "Yes". / And they go to make the clearing for a sweet potato field. / And when it is noon / their mother brings / their food. / And is pounded rice the food of

the one, / and are sweet potato peels the food of the other . . . (who then was changed into a bird, see tale referred to).

2. *Ya ninomno'm nan baba'i | nan ina'tna | -e imbale'na | ya -umga'h onga'l. | Ya imme'chah ha'bal | hina'n nangumaa'ncha, | ya tini'gocha nan bi'tu | an napnu'h a'nad. | Ya e'cha tigo'n | chi oba'n imbale'cha | ya mai'd | te timma'yapcha.*

2. And the woman (the mother of the boy who had changed into a bird) thought on / what she had done / to her child / and she cried hard. / And they (she and her husband and other child) went to the sweet potato field / to the place where they had made the clearing, / and they saw the pit / full of sweet potato peels. / And they go to look for / their other child / and there is none / for they (he and the birds) flew away.

3. *Ya mibanga'dchah bale'cha | ya achi'cha manga'n | cha ina'na ya ama'na, | te nomnomo'nchah imbale'cha. | Ya lima'n algo' achi'cha manga'n. | Nalau'y oba'n too'n | ya ugge' nibanga'd | nan imbale'cha.*

3. And they return to their house / and they do not eat / they his father and his mother, / because they thought of their child. / And five days they didn't eat. / One year passed / and did not return / their child.

4. *Oha'n nahcho'm | ya nalo'-cha | an cha ama'na ya ina'na ya iba'na. | Ya imma'li nan imbale'cha, | ya inia'lina | han nuwa'ng ya han lima'n ba'buy. | Ya on bimma'ngoncha | tini'gocha nan oha'n nuwa'ng | ya nan lima'n ba'buy, | ya -immalina'-wacha, | te nganne'y nangia'lib nan nuwa'ng ya ba'buy.*

4. One night / and they slept / they his father and his mother and his brother. / And their child came, / and he brought / a water buffalo and five pigs. / And when they arose / they saw one water buffalo / and five pigs, / and they were happy, / for who had brought the water buffalo and the pigs.

5. *Ot bumaya'bcha | ta inila'oncha | nan nangia'lib nan nuwa'ng ya ba'buy. | Ot ilahu'ncha, | ya wan mana'yocha | imma'li ban imbale'cha | ot chopapo'ncha, | mo achi' madpa'p. | Ot iba-ba'cha | han tibo'ng | an napnu'h li'pog | hina'n ambubula'n<sup>10)</sup> | chi bale'cha.*

5. And then they celebrate a rice wine feast / to know / the one who had brought the water buffalo and pigs. / And they bring down (namely the gongs, to beat the measure for the dancing which would then start), / and when they dance / their child came / and they (try to) catch (him, i.e., the boy changed into a bird), / but he could not be caught. / And then they put / a jar / full of fermented rice (the rice that served to make rice wine) at the top of the roof<sup>10)</sup> / of their house.

6. *Ya hi mi-alima'n na'ba | imma'li nan imbale'chan muntaya'pan, | ya imme'h*

10) *Ambubula'n*, top of the roof, see Fr. Lambrecht, *Ifugaw Villages and Houses*, Publ. Cath. Anthr. Conf., Vol. I, No. 3, p. 128, fig. 11, (No. 5).

*nan tibo'ng, | ot -uma'n hi li'pog, | ya nabu'tong | ya napu'lig, | ot chopapo'ncha | ot punchbutchu'tancha | ot ibala'gcha.*

6. And at the fifth dance / their child came flying, / and he went to the jar, / and he eats the fermented rice, / and he was drunk / and rolled down, / and then they catch (him) / and they pluck his feathers / and they lay (him) to dry.

7. *Ya wan gota'd | pinate'cha nan nuwa'ng ya ba'buy. | Ya timma'gu nan imbale'cha, | ya -immalina'wacha. | Ya nan ta'gu ina'lacha | nan nuwa'ng an pinate'cha | ot ume'chan am-i'n | hi bale'cha.*

7. And when the 'gotad' (a whole day of dancing followed by the sacrifice) celebration / they killed the water buffalo and pigs. / And their child became man (rose) / and they were happy. / And the people they took the (meat of) the water buffalo (the relatives receive their share) which they killed / and they go all / to their house.

## 21. Hi Chinu'pyu.

1. 1. *Hi Chinu'pyu -atto'g | ya nango'ho, | mai'd ama'na ya ina'na | te nate'cha. | Ya achi' aya'gan | nan iiba'na | hi Chinu'pyu; | ya a'nad chi lapne' | bine'y- ano'na. | Ya ume'h Chinu'pyu | hina'n bale'n nan iiba'na | ya -ete'ngoncha | ya hupli'toncha | hiya' pema'n.*

1. Dinupyu, poor boy, / and he was an orphan, / none his father and his mother / because they died. / And do not call / his relatives / Dinupyu; / and sweet potato peels / that is his food. / And Dinupyu goes / to the house of his relatives / and they pinch (him) / and they whip (him) / that indeed.

2. *Ya imme' go hina'n bale'n han nawotwo't, | ot aya'gana | ya manga'ncha. | Ya oba'n algo' | hi Chinu'pyu | mai'd e'na pangana'n, | ot mana'chut nan a'nad | an intopa'l nan ta'gu. | Ya hi nahcho'm | mai'd e'na -alo-a'n, | ot ume'h wae'l | ta e malo'- | hina'n pana'g.*

2. And he went also to the house of a poor man, / and he calls (him) / and they eat. / And one day / Dinupyu / has no place to go where to eat, / and he picks up the peels / which the people had thrown away. / And at night / he has no place to sleep, / and he goes to the river / and goes to sleep / at the bank.

3. *On malo'- | imma'li han ta'gu an achu'-e | ya bina'ngonab Chinu'pyu, | ya -ayyo'na hi : | "Nganno'n-a malo'- bitu'?" | Ya timba'l Chinu'pyu | an -ayyo'na hi : | "Ta-o'mbo, | te mai'd hi a'ma ya hi i'na | ya mai'd ah mangipapto'- -e hao'n". | Ya bitu'wen ta'gu | inie'na hina'n mapho'd an bale'.*

3. When he is sleeping / a tall man came / and he made Dinupyu rise, / and he says: / "Why do you sleep here?" / And Dinupyu answered / saying:

/ “Nevermind, / because I have no father and mother / and no one to care for me”. / And this man / brought him to a good house.

4. *Ya -ayyo'n Chinu'pyu hi :* / “*Nagne'y -ombale'?* / *Mai'd man panga'tang-u.*” / *Ya -ayyo'n nan ta'gu an achu'-e hi :* / “*Ta-o'mboy mai'd panga'tangmu,* / *ya on-u icha't -e hea',* / *te hao'n hi ama'm.* / *Ya -ayyo'n Chinu'pyu hi :* / “*Achi' athitu'h a'ma*”.

4. And Dinupyu says: / “Whose house is this? / I have nothing to buy it with.” / And the tall man says: / “Nevermind that you have nothing to buy it with, / and I am giving (it) to you, / for I am your father”. / And Dinupyu says: / “Was not like this, my father”.

5. *Ya hina'n bale' / ya cha-o'l chi gina'-u / ya pa'ge ya ba'buy,* / *ya nuwa'ng / ya mano'-* / *ya lo'bong / ya balito'-* / *ya am-i'n chi ngannéhchi'ye* / *ya wa'chabhi' hina'n bale' / ya cha-o'l chi a'lang / an napnu'h pa'ge.*

5. And in (at) the house / and (there are) many things / and rice bundles and pigs / and chickens / and clothes / and a gold ornament / and all kinds of things / and they are there in the house / and many granaries / filled with rice bundles.

6. *Ya hitu'wen ta'gu / ya i-Abunya'n,* / *ya nau'ma,* / *mai'd han tigo'n Chinu'pyu.* / *Ya imma'licha / an mumbaga'h pa'ge / ya achi'na atcho'n / te -ayyo'na hi :* / “*Ad wa'ni ya mumbaga'-ayuh pa'ge / ya ugge'a- inaya'gan,* / *ugge'a- impanga'n-e cha-ayu.* / *Ume'-ayu ot hi bale'yu,* / *achi'-ayu -atto'g oga'n uma'lib tun bale'-.* / *Hea' ot / an namanga'n -e hao'n / ya uma'li-a / ta munhitu'ta-u / hina'n bale'-.*”

6. And this man / and (he is) from the Skyworld, / and he disappeared, / Dinupyu saw him no more. / And they came / to ask rice / and he does not give / for he says: / “Now and you ask rice / and I was not called / I was not fed by you. / Go ye then to your house, / forsooth do not come anymore to this my house. / You, however, / who fed me / and come / and we shall stay here / in my house”.

7. *Ya imme'chah bale'n Chinu'pyu,* / *ot atcho'n Chinu'pyu / chi lima'n a'lang / -e chicha',* / *ya bumaya'hcha / -e hanna'n ta'gu / an mapho'd chi nommo'mna.* / *Ya nan iiba'na / bobola'ncha hiya',* / *mo inbinga'l Chinu'pyu / an -ayyo'na hi :* / “*Hiya'hndé nan achi'a- aya'gan / ya himmo'-a- hi -Abunya'n,* / *ot ten -immachangya'na-, / ot abu'nahébiye chi ália'liyu -atto'g*”.

7. And they (the poor man and his family) went to the house of Dinupyu, / and Dinupyu gives / five granaries / to them, / and they celebrate a rice wine feast / for that man / whose mind is good. / And his relatives / are angry at him / but Dinupyu scolded (them) / saying: / “It is that that I am (was) not called (by you) (because you did not call me) / and the Skyworld took pity on me, / and behold I became rich, / and only that that you come and come foresooth (all that you may do is coming to my house).

## 22. Hi Inlablabu'ut

1. *Wa'cha han ta'gu | an imbale'na | cha Ati'ngan, -Apo'lan, Waa'lin ya hi Luma'ngan. | Ya oba'n algo' | hi ama'cha | an hi Boo'gan | -ayyo'na -e Ati'ngan hi :* | “E-a uma'lab apu'y”.

1. There is (was) a man / whose children (were) / Atingan, Kapolan, Waalin and Lumangan (these are four names of insects applied to boys here, for the sake of making fun). / And one day / their father / Boogan / he says to Atingan: / “Go to get fire”.

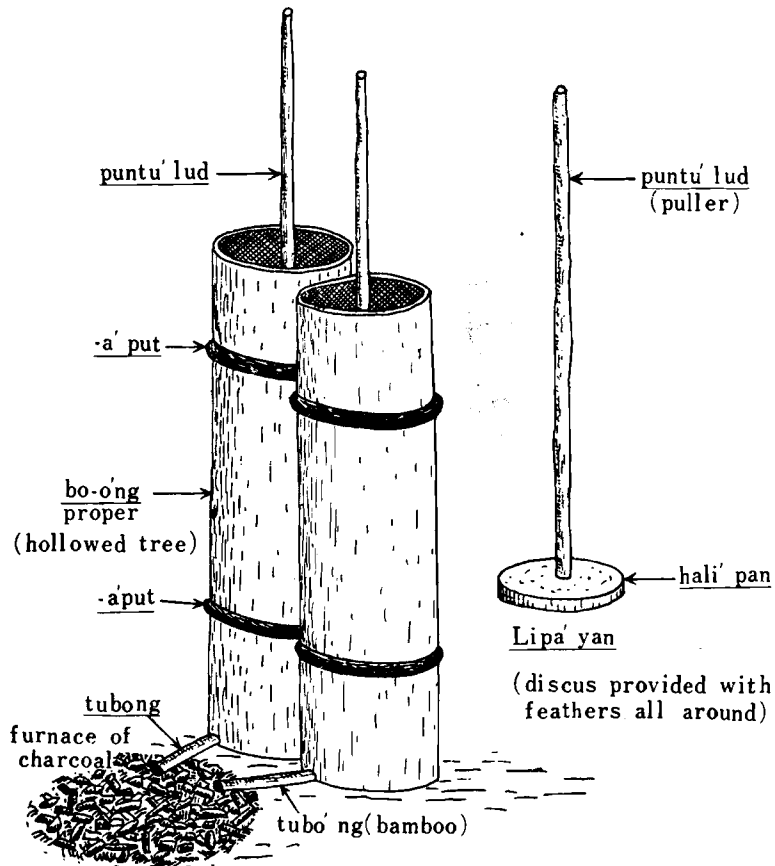


Fig. 2 Bo-o'ng

-a'put: lashes fastening the apparatus to two posts deeply driven into the ground behind the two bo-o'ng

2. *Ya imme'h bale'n Inlablabu'ut, | ot -ayyo'na hi :* | “Ia'lim nan apu'y ta e'mi iapu'y”. | *Ya -ayyo'n Inlablabu'ut hi :* | “Ma-a' ta ala'm”. | *Ya imme'h*

*Ati'ngan | ta e'na ala'n. | Mo chimpap Inlablabu'ut | ot ibtu'nab nan bo-o'ng.*

2. And he went to the house of Inlablabuut, / and he says: / "Bring (give) fire / and we shall use it to make fire". / And Inlablabuut says: / "Come, and get it". / And Atingan went / to get. / But Inlablabuut caught him / and he puts him in the bellows pipe (see fig. 2).

3. *Ya hadbacho'n ama'na | ya mai'd ah um-uma'li | nan imbalé'na, | ot bona-go'na go hi Waa'lin. | Ya imme'b Waa'lin, | ya -ayyo'na hi: | "Ia'lim nan apu'y | ta e'mi iapu'y, | ta munha'ang-ami; | ya cho'mo hi Ati'ngan | an hinna'g a'ma?"*

3. And his father waits and waits / and no one coming / his child, / and then he sends also Waalin. / And Waalin went, / and he says: / "Give fire / and we shall use it to make fire, / and we shall cook; / and where is Atingan / whom my father sent".

4. *Ya -ayyo'n Inlablabu'ut hi: | "Nen ina'lana | han abi'n | ta e'na pangabi'n | hi binu'lu- | hina'n gichi'na". | Ya -ayyo'na hi: | "Ma-a' ta ala'm". | Ya wan ala'n Waa'lin | chimpapna | ot ibtu'na gob nan bo-o'ng.*

4. And Inlablabuut says: / "Look! he (went to) get / salt / to salten / the 'binuluk' tree (bearing fruits similar to oranges) / (growing) on the slope below (the village)". / And he says: / "Come to get (fire)". / And when Waalin is getting (fire) / he caught him / and puts him in the bellows pipe.

5. *Ya mai'd goy um-uma'li, | ot bonago'n gon ama'na | hi -Apo'lan. | Ot ume' gob balé'n Inlablabu'ut. | Ya binumgo'p hina'n bale' | ya -ayyo'na hi: | "Cho'mo nan iiba'- | an imma'lab apu'y?"*

5. And none again comes, / and his father sends also / Kapolan. / And he goes also to the house of Inlablabuut. / And he entered the house / and he says: / "Where are my brothers / who (came to get) got fire"?

6. *Ya -ayyo'n Inlablabu'ut hi: | "Nen imme'chan chuwa'n hin-agi' | hina'n gi'ligna | an e'cha -inuma'n | hi bala'ngbang". | Ya chimpap Inlablabu'ut | ot ipae'na hina'n bo-o'ng.*

6. And Inlablabuut says: / "Look! the two brothers went / to the border (of the village) / to eat / cucumbers". / And Inlablabuut caught him / and put him in the bellows pipe.

7. *Ya mai'd gon mangie'b apu'y, | ya wan nungga'wa | ya bonago'nab Luma'ngan go; | mo hi Lumangan go | nibaa'd hina'n bo-o'ng, | te dimpap go nan ba'nig.*

7. And no one again to bring fire, / and when (the sun) is half-way (9:00 A.M.) / he sends also Lumangan; / but Lumangan also / was put in the bellows pipe, / for the phantom also caught him.

8. *Ya bimmob-o'l hi ama'cha, | ot hai'tona nan ota'-na, | ta ume't e'na tigo'n | chi imbalé'na, | te nganno'n mai'd ah um-uma'li | -e chicha'. | Ot ume'b ama'cha |*



*an bimmu'ngot.*

8. And their father was furious, / and he sharpens his knife, / and he goes to see / his children, / for why is it that comes no one / of them. / And their father goes / having become furious.

9. *Ya imma'lih bale'n Inlablabu'ut | ya -ayyo'na hi : | "Cho'mo nan imbale'- | an binna'g-u chicha'n uma'lab apu'y, | ya nganno'n mai'd ah um-uma'li -e chicha'?"*

9. And he came to the house of Inlablabuut / and he says: / "Where then are my children / whom I sent to get fire, / and why is none of them coming?"

10. *Ya -ayyo'n Inlablabu'ut hi : | "Nen wa it imma'licha | ya ina'lacha nan abi'n-u | ya imme'chah nan gichi'na | ta e'cha manga'n hi bala'ngbang".*

10. And Inlablabuut says: / "Look! when they came / and (then) they took my salt / and they went to the slope below (the village) / to eat cucumbers".

11. *Ya -ayyo'n ama'cha hi : | "Langka'-mu". | Ya pumpala'ngnab Inlablabu'ut | ya nate', | ot tu-aba'na nan bo-o'ng, | ya wabchi'n am-i'n nan imbale'na, | ya bumu'bu-cha ot ume'chah bale'cha.*

11. And their father says: / "It's your lie". / And he kept cutting Inlablabuut / and he died, / and then he uncovers the bellows pipe, / and all his children were there, / and they come out and then they go to their house.

### 23. Han Chuwa'n Hin-ina'

1. *Wa'cha han chuwa'n hin-ina', | ya hi oba'n algo' | hi ina'n han unga' | ya -ayyo'na hi : | "Ume'ta ta mumbo-a'ha-, | ta mama'ul-a". | Ya mi-ie' | -e ina'nab ha'bal. | Ya mumbo-a'h ina'nab ha'bal, | ya mama'ul nan imbale'na | hina'n chaggi'ng chi ha'bal.*

1. There are (were) two (persons) mother and child (lit.: a motherhood of two), / and one day / the mother of the boy / and she says: / "Let's go and I shall work with the pin (to dig out sweet potatoes), / and you shall cut off dry canes". / And he accompanies / his mother to the sweet potato field. / And his mother works with the pin in the sweet potato field, / and her child cuts off dry canes / in the shrubby side of the sweet potato field.

2. *Ya imme' nan unga', | tinayna'nab ina'nab ha'bal. | Ya chinamu'na han ta'gu, | ya hitu'wen ta'gu | patayo'na nan unga', | mo imbala'cbongna nan uwa'bna | ya niwato'- hi palagpa'g | di'yen ta'gu | ya nate'.*

2. And the boy went, / he left his mother in the sweet potato field. / And he met a man, / and this man / kills (i.e., is about to kill) the boy, / but he (the boy) swung his knife / and it (the knife) struck the breast / of that man / and he dies.

3. *Ya hi ina'n nan unga' | e'na tigo'n nan imbale'na, | mo mai'd, | ot ume'h bale'cha | ta e'na -ayyo'n -e han aba'wana | ta uma'li | ta e'na tigo'n. | Ya wan nabcho'm | nalo'- nan unga' | hina'n mabila'u.*

3. And the mother of the boy / goes to see her child, / but he is not there / and then she goes to their house / to say to her husband / that he come / that he go to see. / And when it was night / the boy slept / in the place of the canes.

4. *Ya hi ama'na | ya uchu'm an iiba'na | imme'cha | ta e'cha tigo'n nan unga', | ot ala'ncha nan ha'long | ot itlo'gcha | ot ume'cha. | Ya wan imma'lichah nan mabila'u | tini'gocha han ta'gu an nate' | ya tini'gocha go nan uwa'h.*

4. And his father and some of his relatives / they went / to see (find) the boy, / and they take a pine splinter with resin / and they light it / and they go. / And when they came in the place of the canes / they saw the man who died / and they saw also the knife.

5. *Ya -ayyo'n ama'n nan unga' hi : | " Hitu'we nan uwa'h nan imbale'-ya ! " | Ot ala'ncha nan u'lun chi ta'gu | ot munti'-idcha. | Ya chinggo'l nan unga' | ya -ayyo'na hi : | " Nganne' chachi'yen uma'li ? " | Ot tigtigo'na chiccha'.*

5. And the father of the boy says : / " But this is the knife of my child ! " / And then they take (cut off) the head of the man / and they go up (the mountain slope). / And the boy heard (them) / and he says : / " Who are those that come ? " / And he sees them.

6. *Ya wan chimmato'ng hi ama'na | ya -ayyo'na hi : | " A'ma, a'ma ". | Ya imme'h ama'na | ot awito'na. | Ya mai'd napala'ng -e imbale'cha. | Ya iabba'cha | ot ume'chah bale'cha. | Ot munchita'-cha | te pinate'n nan unga' | nan oha'n ta'gu.*

6. And when his father arrived / and (then) he (the boy) says : / " Father, father ". / And his father went / and he calls (the boy). / And there was nothing cut to their child. / And they carry (the boy) on the back / and they go to their house. / And they perform the 'Ditak' sacrifice<sup>11)</sup> / because the boy killed / a man.

## 24. Hi Ungnga'

1. *Hi Ungnga' ya mapbo'd an unga'. | Oha'n algo' | imma'li nan chuwa'n ta'guh bale'n Ungnga' | an mi-ha'pit -e Ungnga'. | Ya -ayyo'ncha hi : | " Manga'n-a | ta e'ta-u mangachi'w hi wangwa'ng. " | Ya -ayyo'n Ungnga' hi : " O ". | Ya manga'nchan himbale'.*

1. Ungnga and he is a good boy. / One day / two men came to the house of Ungnga / to converse with Ungnga. / And they say : / " Eat / and

11) *Chi'ta-*, see footnote 8.

we shall go to catch 'gadiw' fishes (very small fishes) in the river". / And Ungnga says: "Yes". / And the household eats.

2. *Ya ma-a-apho'd nan aba'wana | an machi'-it. | Ya on nabbu'g hi Ungnga' | ya imme'chab wangwa'ng | ta e'cha mangachi'w. | Ya nan chuw'a'n ta'gu | o'ncha chimmato'ng | hina'n wangwa'ng | ot tiya'boncha han onga'l an batu', | ot -ayyo'ncha -e Ungnga' hi :* | "Humi'gop-a | ta wa'cha nan ba-ba'- | ta ala'm".

2. And his wife is very beautiful / pretty. / And when Ungnga was satisfied / and (then) they went to the river / to catch 'gadiw' fishes. / And the two men / when they arrived / at the river / and then they make a big stone gape (pulling apart the two halves of a stone and holding the two halves in that position so that they should not clasp), / and then they say to Ungnga: / "Enter / and if there is a frog / take it".

3. *Ya himmi'gop hi Ungnga', | ya impabanga'dcha nan batu', | ya -ayyo'ncha hi :* "Nate'". | *Ya e'cha ala'n | nan mapho'd an aba'wana. | Mo o'ncha imma'lih bale'cha, | wahchi'h Ungnga' | an iba'angna nan ba-ba'-.*

3. And Ungnga entered, / and they made the (two halves of the) stone return (clasp), / and they say: "He died". / And they go to take / his beautiful wife. / But when they came to their (Ungnga's and his wife's) house, / Ungnga is there / cooking the frog.

4. *Ya -ayyo'ncha hi :* | "Tangano' ta nate', | ya ugge'!" | *Ya imme'cha | ta e'cha mumbi'tu | hina'n wae'l. | Ya mumbanga'dchab bale'n Ungnga' | ya -ayyo'ncha hi :* | "Ma-a', ta e'ta-u manga'lah ba-ba'-". | *Ya imme'cha gon nama-ba'-, | ya impangu'lucha hi bi'tu, | ya -ayyo'ncha hi :* | "Bumti'- -a | te tu'we han pumate'".

4. And they say: / "Why! and he died, / and he didn't!" / And they went / to make a pitfall / at the river. / And they return to the house of Ungnga / and they say: / "Come, and we go to get frogs". / And they went again to catch frogs, / and they let him go ahead towards the pitfall, / and they say: / "Run away / for here is a killer".

5. *Ya binumti'- hi Ungnga' | ya nabitu'wan, | ot puntopa'chab onga'l an batu' | ta nagipo'ng. | Ya imme'cha gob bale'cha | ya wahchi' an mun-ani'chu. | Ya -ayyo'ncha go hi :* | "Ume'ta-u | ta e'ta-u mangmanga'yu". | *Ya pinho'd Ungnga' | te mai'd ab itu'ngocho.*

5. And Ungnga ran away / and fell in the pit, / and then they throw a big stone (in the pit) / and he is smashed. / And they went again to their (Ungnga's and his wife's) house / and he is there warming himself. / And they say: / "Let's go / to get firewood". / And Ungnga liked / for they had no firewood.

6. *Ya wan chimmato'ngchab pinu'gu | tini'gocha han onga'l an -a'yu | ot longho'ncha. | Ya wan matu-i'n | ayyo'ncha -e Ungnga' | ta ume'h ampa'na. | Ya imme' | ya natu-i'n nan -a'yu, | ya nautmi'yan hi Ungnga', | ya nate' | te na-a'an chi u'luna.*

6. And when they arrived in the forest / they saw a big tree / and they cut it down. / And when it is about to fall / they say to Ungnga / that he go to the place below. / And he went / and the tree fell, / and Ungnga is crushed, / and he died / for his head was removed.

7. *Ya imbi'-acha | ta e'cha ala'n nan aba'wana. | On chimmato'ngchab bale'n Ungnga' | ya wan gihgiba'ona nan -a'yu. | Ya -ayyo'ncha hi : | "i-Abunya'n hi Ungnga' " ?*

7. And they hurry / to take his wife. / When they arrived at the house of Ungnga / and he happened to split wood. / And they say : / " Is Ungnga from the Skyworld? "

8. *Ya oba'n algo' | mai'd nan aba'wan Ungnga' | hi bale'cha, | te imme'h ba'bal. | Ya -ayyo'ncha hi : | " Humgo'p-ab nan bale'yu, | wa'cha han at-ato'nmi ". | Ya hinumgo'p hi Ungnga' | ot gubho'ncha, | ot naghu'b hi Ungnga'.*

8. And one day / the wife of Ungnga is not there / in their house, / for she went to the sweet potato field. / And they say : / " Enter your house, / there is something that we shall do ". / And Ungnga entered, / and then they burned (his house), / and Ungnga is burned.

9. *On imma'li nan aba'wana | ya tini'gona nan bale'cha an naghu'b, | ya mai'd go han aba'wana | te naghu'b go. | Ya -ayyo'n nan chuwa'n ta'gu hi : | " Ma-a', ume'takub bale'mi ". | Ot ume'chan am-i'n | hi bale'n chi chuwa'n ta'gu, | ya niba-ba'chabchi.*

9. When his wife came / and (then) she saw their house that was burned / and also her husband was not there / for he was burned also. / And the men say : / " Come, let's got to our house ". / And then they all go / to the house of the two men / and they stay there.

## 25. Hi Chalchalapo'ng

1. *Hichi'n nadne' | ya wa'cha han baba'i an machi'-it. | Ya oba'n algo' | mun-abo'l hi tolge'na, | ya imma'lih Chulnuwa'n, | ya inluha'dna nan pa'bulnah batu' | ya nitao'- chi bulbu'- | an imme'd chalo'm.*

1. A long time ago / and there was a pretty girl. / And one day / she weaves her skirt, / and Dulnuwan came, / and he stabbed his spear into the stone / and the end of the shaft stuck / going deep inside.

2. *Ya tini'gon Bu'gan | ya bimmai'n, | ot kaa'nona nan ablo'na | ot humi'gop | ot muntolge'. | Ya mumpacho'ngchan chuwa' | te machi'-itcha, | ya mummoma'cha | ya mumpacho'ng chi hola'hcha. | Ya -ayyo'n Chulnuwa'n hi : | " Mun-aba'wata ". | Ya -ayyo'n Bu'gan hi : " Ta-o'mbo ". | Ya mun-aba'wacha mo.*

2. And Bugan saw him / and she was ashamed, / and she removed her warp / and she enters / and she wears (puts on) a skirt. / And they are both

alike / for they were handsome, / and they chew a betelnut / and their red (spittle) is alike. / And Dulnuwan says: / "Let's marry". / And Bugan says: "Nevermind". / And then they marry.

3. *Ot ume'chab bale'n Chulnuwa'n. | Ya wan muncha'lanchab nan -awo'n, | -ayyo'n Chulnuwa'n hi: | "Mibtu'-a | ta e'a- uminu'm te nauwo'ba-". | Ya imme'h Chulnuwa'n. | Ya on numbanga'd | ya immonga'l am-i'n chi acho'lma.*

3. And they go to the house of Dulnuwan. / And when they walk on the way / Dulnuwan says: / "Stay here / and I go to drink for I am thirsty". / And Dulnuwan went. / And when he returned / and (then) his whole body had become big.

4. *Ya -ayyo'n Bu'gan hi: | "Tangano' ta immonga'l chi acho'lmue?" | Ya -ayyo'n Chulnuwa'n hi: | "-Apya'nabtu' hi acho'l-u". | Ya imme'chab bale'n Chulnuwa'n.*

4. And Bugan says: / "Why is it that your body became big?" / And Dulnuwan says: / "It is the custom here with my body". / And they went to the house of Dulnuwan.

5. *Ya wan chimmato'ngcha | e'cha mumba'yu | ot iba'angcha | ot manga'ncha- | Ya -ayyo'n Chulnuwa'n hi: | "Ala'm han la'ya | hina'n bo-o'ng". | Ya e'na ala'n | ya inbu'latnab Bu'gan | hina'n bo-o'ng | ot pata'-ona.*

5. And when they had arrived / they go to pound rice / and they cook it / and they eat. / And Dulnuwan says: / "Get some ginger / from the bellows pipe". / And she goes to get / and he pushes Bugan down / into the bellows pipe / and he nails (the cover on) it.

6. *Ot -ayyo'na hi: | "Ume'a- ta e'a- mama'ul, | ta iba'angcha-a | ta -ano'n-cha-a". | Ya tuma'-ang hi Bu'gan | ya mumpatpatu'. | Ot lumabu'n hi Chulnuwa'n, | ot i-alu'bna, | ot icha'-igna, | ot ume'n e mama'ul.*

6. And he says: / "I go to get dry canes (for fuel), / and I shall cook you / and I shall eat you". / And Bugan cries / and she knocks and knocks. / And then Dulnuwan goes down, / and he covers it (the door opening with the door), / and he bolts it (the door), / and he goes to get dry canes.

7. *Ya -ayyo'n Bu'gan hi: | "Cha-ayy' an pa'ul | ya mumba'liw-ayuh maa'tan pa'ul". | Ya nan pa'ul | mumba'liw | hi maa'tan pa'ul. | Ya mai'd ab pina'ul Chulnuwa'n | te maa'tachan am-i'n.*

7. And Bugan says: / "Ye dry canes / and change into green canes". / And the dry canes / change / into green canes. / And Dulnuwan had no dry canes to get / because they were all green.

8. *Ya -ayyo'n Bu'gan hi: | "Ma-a'an-an taki'p chi bo-o'ng | ta wan -uma'-ana-". | Ya na-a'an, | ot ala'n Bu'gan | han chalapo'ng | ot ibano'tna -e biya' | ya -ayyo'na hi: | "Wa it uma'lih Chulnuwa'n | ta -aa'nona nan taki'p | ya tuma'-ang-a | ya mumpatpatu'-a".*

8. And Bugan says : / “ Be removed, cover of the bellows pipe / that I can be removed ”. / And it was removed, / and then Bugan takes / a sitting block / and she changes it with herself (she puts it in the bellows pipe instead of herself) / and she says : / “ When Dulnuwan comes / and he removes the cover / and (then) cry / and knock and knock ”.

9. *Ya -ayyo'n nan chalapo'ng hi : “ O ”. | Ya binumti'- hi Bu'gan, | imme'h bale'cha. | Ya -ayyo'n Bu'gan gob nan pa'ul hi : | “ Cha-ayun pa'ul | ya mumba'liw-ayuh nala'ngon pa'ul ”. | Ya mumba'liwchan am-i'n. | Ya cha-o'l chi pina'ul Chulnuwa'n, | ot uma'li | ot ibaa'dna nan pa'ulnah chola'. | Ot ibugbu'lina nan ono'b | ya mumpatpatu' nan chalapo'ng. | Ya -ayyo'n Chulnuwa'n hi : | “ Ta-o'mbon mumpatpatu'-a | ot iba'angcha-a | ta -ano'ncha-a ”.*

9. And the sitting block says : “ Yes ”. / And Bugan ran away, / she went to their house. / And Bugan says again to the canes : / “ Ye canes, / and change ye into dried canes ”. / And they change all, / and Dulnuwan had many dry canes to get, / and then he comes / and he puts his canes on the houseyard. / And he opens the door / and the sitting block knocks and knocks. / And Dulnuwan says : / “ Nevermind that you knock and knock / and I shall cook you / and I shall eat you ”.

10. *Ya ina'lana nan palyu'- | ot tungwa'na. | Ya wan -ina'ana nan taki'p | natu'ug chi chalapo'ng, | ot mi-na'h nan olo'ngna. | Ya bimmu'ngot hi Chulnuwa'n | ot itungo'na. | Ya -ayyo'na go hi : | “ Athichi'ebhin nan acho'l-u ”. | Ya mumba'liw go | ot ume'h bale'n Bu'gan. | Ya wabchi'h Bu'gan | an mun-abo'l hi tolge'na.*

10. And he took the marmit / and he makes fire under it. / And when he removed the cover / the sitting block jumped up, / and his nose is hit. / And Dulnuwan got furious / and he uses it (the block) as fuel. / And he says again : / “ Be like before my body ”. / And he changes again / and he goes to the house of Bugan. / And Bugan is there / weaving her skirt.

11. *Ya achi' -umali'h Bu'gan -e Chulnuwa'n. | Ya imme'h Chulnuwa'n | ya achi' mo mumbanga'd | hi bale'n Bu'gan.*

11. And Bugan does not speak with Dulnuwan. / And Dulnuwan went away / and he no more returns / to the house of Bugan.

## 26. Nadne' ya Wa'cha han Ta'gu

1. *Nadne' ya wa'cha han ta'gu, an hi Imma'tong, | ya immaha'wah uchu'm an boble' ad Pi'wong. | Ya oba'n algo' | -ayyo'n Imma'tong | -e imbale'nar hi Bu'gan hi : | “ Awito'm nan mumba'-i | ta uma'licha ta mumba'-icha ”. | Ya imme'h Bu'gan.*

1. A long time ago there was a man, Immatong, / and he married in other villages at Piwong. / And one day / Immatong says / to his child Bugan :

/ “ Call the shamans / that they come that they perform a sacrifice ”. / And Bugan went.

2. *Ya imma'licha ya mumba'icha. | On nagi'bbu nan ba'i | ya nabu'-alcha nan ta'gu, | ya -ayyo'n ama'n Bu'gan hi : | “ Ume'-a ta ie'm | tun chota'g hi bale'n ina'm ”. | Ya inie'n Bu'gan.*

2. And they came and they performed the sacrifice. / When the sacrifice was finished / and (then) the people dispersed (went home), / and the father of Bugan says : / “ Go and bring / this meat to the house of your mother ”. / And Bugan brought it (went away with the meat).

3. *Ya hina'n ga'wwan chi -awo'n | chinamu'na han naam-ama' | an naeme'ngan, | ya inba'wana nan patano'ngna, | ya -ayyo'na ta achi' male'b hi Bu'gan. | Ya inggati'n Bu'gan | nan patano'ng | ya nagipo'ng. | Ya imme'h Bu'gan, | ya on tini'gona nan naam-ama' | an pinab-o'na nan oba'n hu-i'na, | ini'lanan mate', | te ina'lan nan naam-ama' chi oba'n hu-i'na.*

3. And in the middle of the way / she met an old man / bearded, / and he puts his stick across (the path), / and he says that Bugan should not pass. / And Bugan stepped / on the stick / and it cracked. / And Bugan went, / and when she saw the old man / carrying on his shoulder one of her legs, / she knew that she would die, / because the old man had taken one of her legs.

4. *Ya mun-aa'pob hi Bu'gan : | “ Ayaya' -atto'g chi bintabi'ntan, | Umi'ngey Bumala'tong, | anchani' pego' | ta muntigtigi'ng nan ume'n algo' | ya mi-tigtigi'ng hi Umingey Bu'gan na- Bumala'tong ”.*

4. And Bugan chants : “ Ah ah, alas! that marrying elsewhere, / Little Girl of Bumalatong (i.e., Immatong, the name being changed because it sounds better in the chant), / soon indeed / when inclines the going (setting) sun / and (then) will also incline the Little Girl Bugan daughter of Bumalatong ”.

5. *Ya chingngo'l chi iiba 'nan binaba'i, | ya -ayyo'ncha hi : | “ Nganne' -atto'g | hina'en ayaya'n? ” | Ya -ayyo'n Bu'gan hi : “ Mai'd ”. | Ya imme'h Bu'gan ad Pi'wong | hi bale'n nan aba'wan ama'na, | ya on chimmato'ng | hi bale'n ina'na | munaa'pob go : | “ Manghamangha'n chi bintabi'ntan | ot oncha'n wa ha athitu' | -e Umingey Bu'gan na- Bumala'tong? ”*

5. And her girl friends heard it, / and they say : / “ Why forsooth / that lamentation? ” / And Bugan says : “ Nothing ”. / And Bugan went to the house of her father's (former) wife, / and when she had arrived / at the house of her mother / she chants again : / “ If it were not for the second marriage / would it be so / to Little Girl Bugan daughter of Bumalatong? ”

6. *Ya incha'tna nan chota'g, | ya -ayyo'na hi uma'la | hi ha'pid ya moma'. | Ya inaya'gan Bu'gan han ta'gu, | ot -ayato'na nan moma' ya ha'pid, | ot ala'n Bu'gan.*

*/ Ya -ayyo'na go / ta longho'ncha nan moma' / ta ia'lichab mawii't.*

6. And she gave the meat, / and she says she will get / betel pepper and betel nuts. / And Bugan called a man, / and he climbs on the betelnut tree and the betel pepper tree, / and then Bugan takes (the betelnuts and betel pepper, that man took from the trees). / And she says also / that they should cut down a betel nut tree (used to make a death chair) / and should bring it in the morning.

*7. Ya imme'h Bu'gan hi bale'cha, / ya ina'lana nan moma' ya ha'pid. / Ya on chimmato'ng hi bale'cha / ya himbata'ngan, / ya mum-aa'poh go : / "Te'yan muntig-tigi'ng / nan ume'n algo' / ot mi-tigtigi'ng hi Umi'ngey Bu'gan na- Bumala'tong".*

7. And Bugan went to their house, / and she took the betel nuts and the betel pepper. / And when she had arrived at their house / and (then) (it was) afternoon, / and she chants again: / "Behold when inclines / the going (setting) sun / will also incline the Little Girl Bugan daughter of Bumalatong".

*8. Ya matu-i'n Bu'gan an nate', / te ina'lan nan naam-ama' / nan hu-i'na hi alga'wan. / Ya -inumga'h ama'na, / ya longho'ncha nan moma' / ya ibangche'lcha. / Ya nalawa'.*

8. And Bugan collapsed she was dead, / because the old man had taken / her leg during the day. / And her father cried, / and they cut down a betel nut tree / and they put her on the death-chair. / And it is bad.

*9. Ya on nawii't / inia'lin ina'na / nan moma' an -inali'n Bu'gan, / ya -ayyo'na hi : / "Hite'y an -ayyo'na hi ia'li- tun moma,' / ya ono't inanbgche'lmu".*

9. And when it was morning / her mother brought / the betel nut tree which Bugan had said, / and she says: / "This is the one she said that I should bring this betel nut tree, / and you should use for (her) death chair".

## 27. Hi Inla'tun

*1. Hichi'n nadne' / ya wa'cha ban ta'gu / an hi Inla'tun. / Ya oba'n algo' / imme'h Inla'tun / an e mana'wang hi lita'lit. / Hina'n makina'yu / ya wa'cha ban ballu'ba / an nal-u'm / ya cha-o'l chi lita'lit an manga'n.*

1. A long time ago / there was a man / Inlatun. / And one day / Inlatun went / to catch bats with a net. / In the place of the trees / and there was a balluha tree / of which (the fruits) were ripe / and there were many bats eating.

*2. Ya in-aya'tna nan ta'wangna / ot mana'wang. / Ya wan manmana'wang / imma'li han ba'nig / an -unmano'- hina'n lita'lit, / ya -ayyo'na hi : / "Ngannemo'! / al-ala'm nan mano'- -u, / bacho'na- / ta uma'lia- / ta -ano'ncha-á".*



2. And he climbed (on the tree) with his net (see fig. 3) / and he catches with the (his) net. / And while he catches and catches with the (his) net /

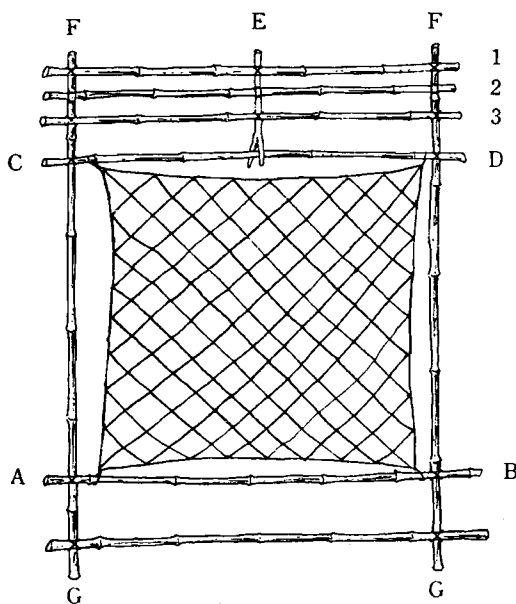


Fig. 3 *Ta'wang*

CD: *ba'lal*

net: *ta'wang* proper

Upright cane, passing behind the first horizontal cane, in front of the second and behind the third, is split at its lower end; it presses the *ba'lal* CD against the two upright canes FG, and so holds the net stretched.

All horizontal canes are lashed to the two upright ones.

The operator, when he sees a bat flying towards him, swings his net; cane CD falls and the net envelops the bat, hanging below cane AB.

a phantom came / whose chickens the bats were, / and he says: / "What is that! / you take and take / my chickens, / wait for me / and I come / and I will eat you".

3. *Ya numpati'ng hi Inla'tun | hina'n tu'bun chi ballu'ba, | ot ibaa'dnab nan ta'wang | ot ipa-bo'na. | Ya inunu'd nan ba'nig | nan ta'wang. | Ya hi Inla'tun nalana'b-un | ot bumti'- | ya ume'h boble', | ya achi' mu'hpe um-uma'lib Inla'tun | hi bale'na | te timma'-ut hina'n ba'nig.*

3. And Inlatun gathered / the leaves of the balluha tree, / and then he

puts (them) on the net / and then throws (them: the net with the leaves) down. / And the phantom followed (the direction of) / the net. / And Inlatun slipped down / and then runs away / and he goes to the village, / and Inlatun no more comes / to his house / because he was afraid of the phantom.

## 28. Hi Aligu'yun ad Pangayi'wan

1. *Bale'cha ad Pangayi'wan. | -Ayyo'n ama'na hi : | "Ume'-a ta e'-a munba'bat hi hu'yong". | Ya e ala'n Aligu'yun | nan u'pig | an pangibtuwa'nab binama'l | hi -ano'na | ya ihcha'na an chota'g.*

1. Their house is at Pangayiwan. / His (Aliguyun's) father says: / "Go to chop a (wooden) irrigation gutter". / And Aliguyun goes to get / an 'upig' basket / to put in cooked rice / for his food / and for his viand (namely) meat.

2. *Ume', | ya wab nan -o'lba han ke'kek | ya mung-ali', | -umali-ali'. | Imme'h Aligu'yun | topo'nab chi'yen ke'kek; | imme'h nan ubuna'n | ta manga'n hichi'. | On nabhu'g | ot ume'h bale'cha | ot nipallo'g nan ke'kek | ot pun-a-a'na nan binama'l.*

2. He goes, / and there is a crow along the road / and it speaks, / talks and talks. / Aliguyun went (towards the crow) / he throws a stone to that crow; / he went to a sitting place / and he eats there. / When he was satisfied / and then he goes to their house / and the crow took the (his) place / and it goes on eating the cooked rice.

3. *Ot ume'h Aligu'yun | ot -ayyo'nan ama'na hi : | "Ume'-a ya -umali' nan ke'kek | an himmapiha'pit nan ke'kek | ot ume'a-. | Wan mun-ol-olba'a- | ya -umali-ali' hichi'yen ke'kek, | ot ume'a- mo, | ot manga'na- | ot uma'lia- bitu'".*

3. And then Aliguyun goes / and he says to his father: / "I go and a crow talks / talks and talks the crow / and then I go away. / When I walk and walk on the road / and (then) that crow talks and talks, / and then I just go, / and then I eat / and I come here".

4. *Hi nawii't | ibtuwa'na go nan u'pig hi binama'l. | Ot -ayyo'nan ama'na hi : | "Ume'-a an e'a- munba'bat hi hu'yong". | Imme' go | ot mung-ali' go nan ke'kek, | ot umbu'n gob Aligu'yun | ot manga'n hichi'h ubuna'n, | ot nabhu'g | ot numbanga'd hi bale'cha.*

4. In the morning / he again fills the upig basket with cooked rice. / And he says to his father: / "I go again to chop the (wooden) irrigation gutter". / He went again / and the crow again speaks, / and Aliguyun sits again / and he eats on the sitting place, / and when he is satisfied / and (then) he returns to their house.

5. *Nipallo'g go nan ke'kek | ot pun-a-a'na nan nag-a'h an binama'l, | ya i'ttang chi putu'n nan ke'kek. | Ot ume'h Aligu'yun hi bale'cha. | Ya -ayyo'nan ama'na*

*hi : | "Tangano' ta mumbanga'd-a?" . | Ya -ayyo'n Aligu'yun hi : | "-Umalit-ali' nan ke'kek"*.

5. The crow took again the (his) place / and goes on to eat the cooked rice that had fallen, / and the stomach of the crow is small. / And Aliguyun goes to their house. / And his father says : / " Why (is it) that you return? " / And Aliguyun says : / " The crow talks and talks "

6. *Ya nawii't go | imme' bob Aligu'yun, | ibtuwa'na go nan u'pig' | Imme' ya -umali-ali' nan ke'kek, | ya imme' ot aba'n | ya miun-unu'd nan ke'kek, | ya ume' ot aba'n hi Aligu'yun | ot ume'b inala'ban | ya iun-unu'd go nan ke'kek.*

6. And in the morning again / Aliguyun went again, / he fills again the upig basket. / When he had gone the crow talks and talks, / and he went and purposely (he continues going without paying attention to the crow) / and the crow follows and follows (him), / and Aliguyun goes on / and he goes to the forest / and the crow follows also.

7. *Ya mumbababa'bat hi bu'yong | ot -umali-ali' nan ke'kek, | ya mumba'bat hi Aligu'yun. | On nagibbu'y punhaba'tana | ot manga'n, | ot mipallo'g hichi'yen ke'kek | ot pun-a-a'na nan binama'l | an ingga'h Aligu'yun.*

7. And he chops and chops the (wooden) irrigation gutter / and the crow talks and talks, / and Aliguyun chops. / When his chopping was finished / and (then) he eats, / and that crow takes the (his) place / and it goes on eating the cooked rice / which Aliguyun dropped.

8. *Ya imme'b Aligu'yun | ot -ayyo'n ama'na hi : | "Imme'-a?" | Ya -ayyo'n Aligu'yun hi : | "Imme'a-, | i'ttang chi hinaba'ta- | ot manga'na- | ot uma'lia-bitu'n bale'ta-u"*.

8. And Aliguyun went away / and his father says : / " Did you go? " / And Aliguyun says : / " I went, / I chopped a little / and I eat / and I come to this our house "

9. *Ya nawii't go, | ume' gob inala'ban, | ot ala'na nan u'pigna, | ibtuwa'nab binama'l | ot maka'k. | Imme' ya -umali-ali' nan ke'kek. | Ume' ot aba'n | mumba'bat hi bu'yong, | ya inupu'tna nan bu'yong, | ya -ayyo'na hi : | "Mawii't ya uma'lia- | ya chinalubdu'wa"*.

9. And in the morning again / he goes again to the forest, / and he takes the upig basket, / he fills (it) with cooked rice / and he sets out. / When he had gone / and (then) the crow talks and talks. / He goes on purposely / he chops the irrigation gutter, / and he finished the irrigation gutter, / and he says : / " Tomorrow and I shall come / and I shall have done the leveling (what was but roughly chopped thus far) "

10. *Nawii't ya -ayyo'na hi : | "Ume'a- mu'hpe" . | Ina'lana go nan u'pigna, | ibtuwa'nab binama'l. | Imme'b nan ubuna'n | ya minangma'ngna nan bu'yong, | ya -ayyo'nab nomno'mna : | "Ila'lo"*.

10. When it was morning he says: / “I go then”. / He took again his upig basket, / he fills (it) with cooked rice. / When he had gone to the sitting place / and (then) he sees (from afar) the irrigation gutter, / and he says in his mind: / “An apparition (he saw something strange and thought it was a ghostly apparation)!”

11. *Imme' ot aba'n, | timma-cho'g hina'n hu'yong, | himma'pit ya -ayyo'na hi : |* “Nganne'y -un-imbale*n* bea'?” / *Ya hinu'mang nan gogola'ng, | -ayyo'na hi : |* “Imbale'a- -e bea'”. / *-Ayyo'n Aligu'yun hi : |* “Bo-o'n-a nin imbale'”.

11. He went on purposely, / when he stood on the irrigation gutter, / he spoke and he says: / “Whose child are you?” / And the baby answered, / it says: / “I am your child”. / Aliguyun says: / “Maybe you are not my child”.

12. *Nummoma'cha, | intu'-pan Aligu'yun | ya mumbola'. | Intu'-pan go nan gogola'ng | ya mumpacho'ng go, | mumbola' an chuwa'. | -Ayyo'n Aligu'yun hi : |* “Manga'nta | ta ume'tab bale'mi”.

12. They chewed a betel nut, / Aliguyun spat / and it (the spittle) is red. / Spat also the baby / and it (the spittle) is alike also / both are red. / Aliguyun says: / “Let us eat / and we shall go to our house”.

13. *Nagibbu'chan nanga'n | ya -ayyo'n Aligu'yun hi : |* “Mun-abba'ta”. / *-Ayyo'n nan gogola'ng hi : | Wabna' nan oba'n-u”. | -Ayyo'n Aligu'yun hi : |* “Ituchu'm nan oba'n. | *Ya intuchu'na. | Ya ina'lan Aligu'yun | ya -ayyo'na hi : |* “Cho'mo bale'yu?”

13. When they finished eating / and (then) Aliguyun says: / “Let me carry you on my back (lit.: let us carry on the back)”. / The baby says: / “My carrying blanket is there”. / Aliguyun says: / “Show the carrying blanket”. / And it (the baby) showed (the blanket). / And Aliguyun took it / and he says / “Where is your house?”

14. *Hinu'mang go nan gogola'ng | an -ayyo'na hi : |* “Han li'ngab”. / *-Ayyo'n Aligu'yun hi : |* “Mapho'd nan ba'ngayu?” / *-Ayyo'n nan gogola'ng hi : |* “Nalawa' nan ba'ngami, | *mumpacho'ngchab ba'ngan chi tititi't”. | -Ayyo'n Aligu'yun hi : |* “Mun-abba'ta, | ume'tab bale'mi”. / *Ya imme'chab bale'cha.*

14. The baby answered again / saying: / “A cave”. / Aliguyun says: / “Are your cooking (earthen) jars good?” / The baby says: / “Our cooking jars are bad, / they are like the jars of the rats”. / Aliguyun says: / “Let me carry you on the back, / let's go to our house”. / And they went to their house.

15. *Ya -ayyo'n ama'n Aligu'yun hi : |* “Nangala'm hina'n gola'ng?” / *Ya -ayyo'n Aligu'yun hi : |* “Imme'a- ya wah nan hu'yong, | imbaga'- hi ina'na | *ya -inali'nah nalawa'b ina'na”.*

15. And the father of Aliguyun says: / “Where did you get the baby?”

/ And Aliguyun says : / “ I went (to the forest) and it was there on the irrigation gutter, / I asked for his mother / and it says that its mother is bad ”.

16. *Ya inawi't ama'n Aligu'yun | nan gogola'ng | ya -ayyo'na hi : | “ Nganne'h ama'm? ” | Ya -ayyo'n nan gogola'ng : | “ Hi Aligu'yun! | Hi Aligu'yun nagimbale' -e bao'n ”. | -Ayyo'n gon ama'n Aligu'yun hi : | “ Mummoma'ta ”. | Ya mummoma'cha. | Ya timmu'-pa nan gogola'ng | ya mumbola' ; | ya timmu'-pa gob ama'n Aligu'yun | ya mumpacho'ng.*

16. And the father of Aliguyun called / the baby / and he says : / “ Who is your father? ” / And the baby says : / “ Aliguyun! / Aliguyun made me child ”. / The father of Aliguyun says again : / “ Let us chew a betel nut ”. / And they chew a betel nut. / And the baby spat / and it (the spittle) is red ; / and the father of Aliguyun spat also / and it is alike.

17. *Ya -ayyo'n ama'n Aligu'yun hi : | “ Bumaya'bta-u | ta tapa'nganta-uh ina'm ”. | Bumaya'hcha, | immonga'l cbi imbale'na, | ta tumáyota'yocha. | W'abna' hina'n bagtu'na | hi ina'nan hi Bu'gan.*

17. And the father of Aliguyun says : / “ Let us perform a rice wine feast / and we shall bait your mother (the feast will allure your mother) ”. / They perform a rice wine feast, / his child had become big, / and (during the evening) they dance and dance. / Is there on a higher place (a higher terrace) / his mother Bugan.

18. *On tumáyota'yocha nan ta'gu | himma'pit hi Bu'gan ; | -ayyo'nab nan ta'gu : | “ Nalawa'y pana'yoyu ”. | -Ayyo'n nan ta'gu hi : | “ Uma'li-a, mana'yo-a ”. | Uma'li, | incho'pna nan apu'y, | mana'yob Bu'gan.*

18. When the people are dancing and dancing / Bugan spoke / she says to the people : / “ Your dancing is bad ”. / The people say : / “ Come, dance ”. / See comes, / she quenched the fire, / Bugan dances.

19. *Chopapo'ncha | ya madmachango'l | ya imme'h bagtu'na hi Bu'gan. | Ya -ayyo'na go hi : | “ Nalawa'y pana'yoyu ”. | -Ayyo'n nan ta'gu hi : | “ Uma'li-a ot mana'yo-a ”. | Imme'n e mana'yo. | Nacho'p nan apu'y | ya mana'yo.*

19. They catch (her) / and she is slippery / and Bugan went to the higher place. / and she says again : / “ Your dancing is bad ”. / The people say : / “ Come and then dance ”. / She went to dance. / When is quenched the fire / and (then) she dances.

20. *Chopapo'ncha go | ya binumti'-, | imme' gob bagtu'na. | On mana'yocha nan ta'gu | ya -ayyo'na : | “ Nalawa' nan pana'yoyu ”. | Ya bimmo'o'lcha nan ta'gu, | ya uma'lachab ba'long, | itlo'gcha ta e'cha chila'gan.*

20. They catch her again / and she ran away, / she went again to the higher place. / When the people dance / and she says : / “ Your dancing is bad ”. / And the people got angry, / and they take a pine splinter / and make light with it and they go to cast the light on her.

21. *Imme'cha -e han mati'-id, | chinila'gancha. | Ya bimmoh-o'l nan ta'gu, | -ayyo'ncha hi patayo'ncha nan tititi't. | Ya -ayyo'n nan tititi't hi : | "Achi'a- patayo'n | te agógohgo'ha- hitu'".*

21. They went to a steep place, / they cast the light on her. / And the people got angry, / they say that they will kill the rat. / And the rat says: / "Do not kill me / because I am very much to be pitied here".

22. *-Ayyo'n nan ta'gu hi : | "Ibaa'gmu nan pumibu'l". | -Ayyo'n nan tititi't hi : | "Bo-o'n hao'n, | ugge'- tini'go nan ta'gu | an pumibupi'hul". | Ya achi'cha patayo'n nan tititi't.*

22. The people say: / "Tell the one who despises". / The rat says: / "Not I, / I did not see the man / who despises and despises". / And they do not kill the rat.

23. *Nawii't | ya unucho'ncha nan gopa'- chi ta'gu, | ya himmiga'chan mangun- unu'd | hi gopa'-na. | Na-pa' ya mambo'bcha. | Ya himmiga'h Bu'gan, | achi' ume'. | Na-pa' nu'hpe | ot ume' gobchi' | ot mihna'h nan boo'b, | ya nipae'h nan hogo'ng.*

23. In the morning / they follow the footprint of the man (woman) / and they got tired following / her footprint. / In the evening and they beat the gongs. / And Bugan was tired, / she does not go. / In the evening again / and she goes again there / and she remains at (near) the fence-gate, / and she hid among the canes.

24. *Ya on tumáyota'yocha | -ayyo'na go hi : | "Achi'-ayu mana'yo | te nalawa'y pana'yoyu, -atto'g". | Ya -ayyo'n nan ta'gu hi : | "Uma'li-a ot mana'yo-a". | Ya -ayyo'na hi : | "Uma'lia- ot mate' nan apu'y". | Ya -ayyo'n nan ta'gu hi : | "Uma'li-a ya! | ta nanga'mong | hi mate' nan apu'y".*

24. And when they dance and dance / she says again: / "Do not dance / for your dancing is bad, forsooth". / And the people say: / "Come to dance". / And she says: / "If I come the fire will die". / And the people say: / "Come then! / though in consequence / the fire will die".

25. *Imme' ot mate' nan apu'y. | Himmi'ngalcha nan ta'gu, | chopapo'nchab Bu'gan | ot machango'l nan bo'o-na. | Ya -ayyo'na go hi : | "Tigo'nyu! | Uma'lia- ot mate' nan apu'y". | Ya -ayyo'n nan ta'gu hi : | "Munchu-u'nta-u, | uma'li-e ya chimpa'pta-u".*

25. She went and the fire dies. / The people scold (one another), / they catch Bugan / and her hair is slippery. / And she says again: / "You see! / When I come and (then) the fire dies". / And the people say: / "Let us kneel down, / if she comes and (then) we shall catch her".

26. *Ya imme'h Bu'gan an e mana'yo, | ya nate' go nan apu'y. | Ya oonga'l nan imbalé'na | ya nebna'h nan boo'b. | Ya -ayyo'n ama'na hi : | "On imma'lib ina'm | ya chimpa'pmu". | Ya mana'yob ina'na, | ya -ayyo'n nan ta'gu hi : | "Ugge'ta-u chimpa'p". | Ya imme' gob Bu'gan hina'n boo'b.*

26. And Bugan went to dance, / and the fire died again. / And her child was tall / and it is there at the fence-gate. / And his father says: / "When your mother came / and (then) you will catch her". / And its mother dances, / and the people say: / "We did not catch (her)". / And Bugan went again to (near) the fence-gate.

27. *Nawii't ya gota'd. | Ya mun-ata'-eh ina'na, | ya mabla'h ina'na. | Ya imme'h ina'nab ampa'na, | mungngihi'l bi imbale'na | bina'n chola', | ya -ayyo'n ama'na hi :* / "Ina'm hichi'ye?" / *Ya -ayyo'n imbale'na hi :* / "O, hi i'na".

27. In the morning (the following morning) and it was the dance-day. / And his mother wears a necklace of pearls, / and his mother is pretty. / And his mother went to the yard below, / and her child smiles / on the house-yard, / and his father says: / "Is that your mother?" / And his child says: / "Yes, my mother".

28. *Ya e mana'yo, | ya nebna' nan imbale'na bina'n boo'b. | Ya -ayyo'n Aligu'yun -e imbale'na hi :* / "Imma'li pe ina'm". / *Ya -ayyo'na hi :* / "Mumpae'a- hi incboga'nmu". / *Ya e mana'yob Bu'gan, | ya imme'h imbale'na | ya chimpa'pnab ina'na.*

28. And she goes to dance / and her child remains there at the fence-gate. / And Aliguyun says to his child: / "Your mother came indeed". / And he says: / "I shall hide behind your back". / And Bugan goes to dance, / and her child went / and he caught his mother.

29. *Ya -ayyo'n ina'na hi :* / "Bo-o'n-a imbale'". / *Ya -ayyo'n imbale'na hi :* / "Hea'h i'na". / *Ya pinu-che'na, ot aba'n. | Ya imme'h ama'na | ya -ayyo'na hi :* / "Achi'-a umathina', | chimpa'pcha-a, | hite'y imbale'm".

29. And his mother says: / "You are not my child". / And her child says: / "You are my mother". / And she pushed him away, forsooth. / And his father went / and he says: / "Do not act like that, / we caught you, / this is your child".

30. *Ya imme'chab bale', | ya -ayyo'n Aligu'yun hi :* / "Manga'nta". / *Ya -ayyo'n Bu'gan hi :* / "Achi'- pobcho'n an manga'n". / *Ya limma'b-un hi Bu'gan, | ya inunu'd hi Aligu'yun. | Binumti'- hi Bu'gan, | inunu'd Aligu'yun.*

30. And they went in the house, / and Aliguyun says: / "Let us eat". / And Bugan says: / "I don't like to eat". / And Bugan went down, / and Aliguyun follows (her). / And Bugan ran away, Aliguyun follows (her).

31. *Ya imme'chab bale'n Bu'gan | ya cha-o'l chi nuwa'ng Bu'gan, | cha-o'l chi ba'kana | ya ba'buyna | ya mano'-na | ya papa'na. | Ya bimmai'n hi Aligu'yun, | ot -ayyo'nan Bu'gan hi :* / "Nangala'm tun nuwa'ngmu an cha-o'l?"

31. And they went to the house of Bugan / and there are many water buffaloes of Bugan / many her cows / and her pigs / and her chickens / and her ducks. / And Aliguyun was ashamed, / and he says to Bugan: / "Where

did you get these many water buffaloes?"

32. *Inbau't Bu'gan, | -ayyo'na bi bo-o'n nuwa'ngna. | Ya -ayyo'n Aligu'yun hi : | "Laya'bmu". | Ya nunba'ang bi Bu'gan, | ia'linay itlu'g, | iba'angna. | On ualu'to | ala'na nan pingga'n, | intu-lu'na nan itlu'g | hina'n chu'yu, | ya inaya'ganab Aligu'yun.*

32. Bugan dissembled (it) / she says that they are not her water buffaloes. / And Aliguyun says : / "You lie". / And Bugan cooked, / she brings eggs, / she boils them. / When they are boiled / she takes a plate, / she beat the (an) egg / against the plate, / and she calls Aliguyun.

33. *-Ayyo'n Aligu'yun hi : | "Ayaya' go nan itlu'g, | ni-no'ng nan nun-i'hcha". | Ya -ayyo'n Bu'gan hi : | "Mai'd ab hinama'l-u, | abimabtu'wen itlu'g bi -ano'". | Ina'lan Aligu'yun chi itlu'g | ot talmo-o'na. | Ya -ayyo'n Bu'gan hi : | "-Aa'nom nan gu-a'ngna". | Ya -ayyo'n Aligu'yun hi : | "Ugge'- ini'lan manga'n bi itlu'g".*

33. Aliguyun says : / "Oh oh! an egg, / it is fit to eat as viand". / And Bugan says : / "I don't have cooked rice, / only these, eggs that I eat". / Aliguyun took the (an) egg / and swallows (it). / And Bugan says : / "Remove its shell". / And Aliguyun says : / "I don't know how to eat eggs".

34. *Ina'lan Bu'gan nan itlu'g, | -ina'ana nan gu-a'ngna | ot icha'tnan Aligu'yun. | -Ayyo'n Aligu'yun hi : | "Ume'tab bale'ta-u". | Ya -ayyo'n Bu'gan hi : | Nawii't ya uma'lia- an mi-i'hcha".*

34. Bugan took an egg, / she removes its shell / and gives it to Aliguyun. / Aliguyun says : / "Let's go to our house". / And Bugan says : / "Tomorrow and I come to partake in the eating".

35. *Nawii't ot maka'k bi Bu'gan, | ot ogra'na nan nuwa'ng | ya ba'ka, ya -inlu'm. | On chimmato'ng bi Bu'gan | ya bimmai'n bi Aligu'yun, | ya bimmai'n go nan iiba'n Aligu'yun ; | -ayyo'nchab nomno'mcha hi : | "Mai'd miathina'n ia'lita-u".*

35. In the morning Bugan sets out, / and she holds water buffaloes / and cows, and small pigs. / When Bugan arrived / and (then) Aliguyun was ashamed, / and the relatives of Aliguyun were also ashamed ; / they say in their mind : / "Nothing like that which we bring".

36. *Ya mumba'-icha ta ginlo'tcha. | On nagibbu'n ginlo'tcha | nan ba'buy | e'cha ala'n nan nuwa'ng Bu'gan, | ot git-o'ncha. | Bimmu'ngot nan nuwa'ng | ya hinaggi'na nan u'lun nan ta'gu, | ya timma'-utcha nan ta'gu | ot achi'cha patayo'n.*

36. And they perform the sacrifice and they stab the throat. / When they had finished stabbing the throat / of the pigs / they go to get the water buffalo of Bugan, / and they struck (it) with an axe. / And the water buffalo became furious / and he struck with the horns the head of a man, / and the people were afraid / and they do not (can not) kill (it).

37. *Ya -ayyo'n Bu'gan hi : | "-Uma'an-ayubna | ta hao'n chi uma'li an*



*mangito'*-. | *Ya -imma'ancha nan ta'gu.* | *Ya uma'lih Bu'gan,* | *ala'na nan wa'be,* | *inggito'-nah i'kolna* | *ot nate'.* | *Ya imma'licha nan ta'gu mu'hpe* | *ya chau'toncha nan nuwa'ng.*

37. And Bugan says : / "Get ye away there / and I shall come to struck with an axe". / And got away the people. / And Bugan comes, / she takes the axe, / she struck with it its tail / and it died. / And the people came then / and they cut the water buffalo into pieces.

38. *Imma'li nan am-ama',* | *tuma'-ang nan am-ama' | an -ayyo'na hi :* | *"Ipaal'iyu nan iwi't | ta hao'n".* | *-Ayyo'n nan ta'gu hi :* | *"Chuminchino'ng-a | ot ipaa'limi nan iwi't".* | *Ya -ina'ancha nan iwi't | ya icha'tcha.*

38. And old man came, / the old man cries / saying : / "Bring here the tail / and I (want it)". / And the people say : / "Be quiet / and we shall bring the tail". / And they removed the tail / and they give (it).

39. *Ya e'cha ala'n nan ba'ka | ta git-o'ncha.* | *Ya bimmu'ngot nan ba'ka,* | *gimpa'-na nan putu'n nan ta'gu | an e manga'an hi iwi'tna.* | *Ya e'cha git-o'n nan ba'ka | ya pinala'ng nan ta'gu nan iba'na.*

39. And they go to get the cow / to struck it with an axe. / And the cow became furious, / she kicked the stomach of the man / who goes to remove the tail. / And they go to strike with the axe / and a man cut his companion.

40. *Ya -ayyo'n nan am-ama' hi :* | *"Tangano' ta palango'na-?"* | *Ya -ayyo'n nan ta'gu hi :* | *"-Ayyo'- ot -on-a ba'ka".* | *Ya imme'h Bu'gan | ot -ayyo'na hi :* | *Nalawa'!* | *tangano' ta palango'm chi iba'm an ta'gu?"* | *Ya -ayyo'n nan ta'gu hi :* | *"-Ayyo'- ot -on-a ba'ka,* | *hiya' ot ingga'h-u,* | *te matuu'g nan ta'gu | an natui'yan nan putu'n nan ba'ka".*

40. And the old man says : / "Why that you struck me?" / And the man says : / "I say (I thought) that you were the cow". / And Bugan went / and she says : / It's bad! / why do you strike your companion man?" / And the man says : "I say (thought) you were the cow, / that's why I tumbled, / because the man rose / who was striking the stomach of the cow".

41. *Ya -ayyo'n nan ta'gu hi :* | *"O'na- e palango'n,* | *o'na- ugge' pinala'ng | ya mai'd mapto'- | ya pinate'- nan ba'ka".* | *Ya bimmi'ngalcha | ya -ayyo'ncha hi :* | *"Nganneh chi'ye an napala'ng?"* | *Ya -ayyo'ncha hi :* | *"Nga'chana hi Tugina'yu".*

41. And the man says : / "I was struck, / had I not been struck / and (then) may be / and I would have killed the cow". / And they scold one another / and they say : / "Who is that who was cut?" / And they say : / "His name is Tuginayu".

42. *Ya inie'cha -e Bu'gan,* | *ya -ayyo'na hi :* | *"Ugge'm ini'la | an mangito'-hi ba'ka".* | *Ya bimmoh-o'l hi Bu'gan | ya -ayyo'na hi :* | *"-Uma'an-ayyu".* | *Ya ala'n Bu'gan nan abi'n,* | *maule' an ogna'n Bugan | chi hong'a'hongna,* | *ina'lana chi*

*patu'*, / *impatu'na*, / *ya bimma'gtad nan ba'ka*.

52. And they led him to Bugan, / and she says: / "You don't know / to struck a cow with an axe". / And Bugan got angry / and she says: / "Get ye away". / And Bugan took salt, / and Bugan gently holds / her (the cow's) snout, / she took the wooden hammer, / she strikes with it, / and the cow tumbles down.

43. *Ya himmi'ngalcha nan ta'gu | an -ayyo'ncha hi*: / "Ugge'ta-u ini'lan mamate', / *hiya'-e nin | ya cha-o'l chi ba'kana*". / *Ya imme'cha nan ta'gu, | pung-a'ancha chi hu-i'n chi ba'ka, | bino'bodcha ya incha'tchan chi'yen nagito'*-.

43. And the people scold one another (make much noise as they discuss how a cow should be killed) / saying: / "We don't know how to kill (cows), / if it happens that it is she (who kills, it's all right) / and (because) she has many cows". / And the people went away, / they go on removing the legs of the cow, / they tied them (together, in a bundle) and they gave them to that one who was struck.

44. *Ya pinah-o'na | ya imme'h bale'cha. | Ya tuma'-ang han imbale'cha | ya -ayyo'na hi*: "Tanganó ta nagito'-a". / *Ya -ayyo'n ama'na hi*: / "Ta-o'n ot, / *ibcha'm tun hu-i', | mapho'd*". / *Ot binongo'lcha nan hu-i', | togtogo'ncha | ta galga'lon nan imbale'na. | Ya inie'na nan bab-a'n nan imbale'na*.

44. And he carries (the legs) on his shoulder / and he went to their house. / And one of their children cries / and he says: / "Why is it that you were struck". / And his father says: / "Nevermind now, / eat these legs, / they are good". / And they bind the legs in a bundle, / they cut them into small pieces (lit., mince and mince), / and his child nibbles (on them); and it (the bone) pushed out the teeth of his child.

45. *Himmi'ngal nan imbale'na | an -ayyo'na | ta patayo'nab ama'na. | Ya -ayyo'nab nomno'mna hi*: / "Patayo'-hi a'ma | *ot mai'd ab mangipapto'-e hao'n*". / *O'not -ayyo'na hi*: / "Ta-o'mbo ta inie'na | *tun bab-a'- | ot mapalga'n chamchama'*".

45. And his child scolded (his father) / saying / that he will kill his father. / And he says in his mind: / "If I kill my father / and then no one to care for me". / But he says: / "Nevermind that it (the bone) pushed out these my teeth / and they will be replaced anyway".

## 29. Hi Agina'ya ya Chage'h

1. *Oba'n algo' | ya mun-amoh Agina'ya bina'n a'la-*. / *Ya tini'gon Chage'h | ot ala'na nan taba'yagna | an napnu'h a'pul | ot anu'chonah nan li'ting. | Ya wan nichato'ng hi -awad-a'n Agina'ya | ya -ayyo'na hi*: / "Ayaya' go ucho't! | *han taba'yag an mapmapho'd*".

1. One day / and Aginaya bathes at the irrigation ditch. / And Dagu

saw her / and he takes his lime-tube / filled with lime / and lets it float on the water. / And when it had reached the place of Aginaya / and (then) she says : / “ Well, well ! / a lime-tube which is very good ”.

2. *Ot ala'na | ya ibtu'nab li'butna. | Wan nagibbu'n mun-amo'b | ot muntolge' | ya mummoma', | ya tigo'na nan taba'yag | an ina'lana | ya napnu'h a'pul | ot ia'pulna. | On nagi'bbu | ot ume'b bale'na.*

2. And she takes it and puts it in her bag. / When she finished bathing / and then she puts on her skirt / and chews a betel nut, / and she looks in the lime-tube / which she took / and it is filled with lime / and she uses (some of the) lime (for her chew). / When she finished (chewing) / then she goes to their house.

3. *Ya nalau'y tulu'n algo' | ya mati'gob imbale'na, | ya -ayyo'n ama'na ya hi ina'na hi : | “ Nganne'y nangala'm | hina'n imbale'm? ” | Ya -ayyo'n Agina'ya hi : | “ Mai'd ab tini'go- | hi imma'lib nan aga'mangmi | hi mi-ha'lud, | abu'bna han taba'yag | an naa'nud, | an hiya'y inia'pul-u, | hiya'bney punhabi'ya- ”.*

3. And three days were passed / and (then) her child is visible (it can be seen that she is pregnant), / and her father and her mother say : / “ From whom did you get your child? ” / And Aginaya says : / “ No one I saw / who came to our sleeping place / to apply resin with me (boys coming to the sleeping place of the girls allure the girls by means of ‘halud’ splinters which they hold above the fire and give to the girls, so that they would apply the resin to their teeth and so make their teeth black ; in other words, I saw no one who came to court me), / only a lime-tube / which was floating, / which is the one I used as lime (for my chew), / that is why I am pregnant ”.

4. *Ya -ayyo'n ama'na hi : | “ Mai'd mapto'- | ya uchu'm hi Mabálatmagano'ggol ”. | Ya nalau'y chuwa'n bu'lan | ya muntu'ngob Agina'ya. | Ya mapmapho'd nan imbale'nan lala'-i. | Ya mi-baga'n umong-onga'l | ta iama'chab balito'- ya pang-o'.*

4. And his father says : / “ Maybe / and some of Mabalatmaganoggol (did it) ”. / And when had passed two months / and (then) Aginaya gave birth. / And was very good her child, a boy. / And very soon it grows big / and they make for him a gold necklace and an amber necklace.

5. *Ya -ayyo'n ama'n Agina'ya | hina'n ap-apu'nan unga' | ya hi ina'na ; | “ Hi ama'm hi Chage'h ad Mabálatmagano'ggol ”. | Ya tugu'non Agina'ya nan imbale'na, | ya -ayyo'na hi ; | “ Wa -en immoonga'l-a | ya em ana'pon |hi ama'm ad Mabálatmagano'ggol ”.*

5. And the father of Aginaya says / to his grandchild / and his mother : / “ Your father is Dagu at Mabalatmaganoggol ”. / And Aginaya teaches her child, / and she says : / “ When then you will be grown big / and you will go to find / your father at Mabalatmaganoggol ”.

6. *Ya inha'angchay tulu'n gabu't an itlu'g | ta balu'non nan unga' an hi Taba'-*

yag. | *Ya -ayyo'n ina'na hi :* | “ *Ala'm tun taba'yag | an biya'y nalmuwa'm, | ta wa it imme'-ab boble' | ya mun-uya'ya-a | ya -ayyo'm hi :* | “ *Cha'anay bale'n Chage'b | an -untaba'yag | an muntapotapo'b nan a'la-, | nangipchu'tan | nangomna'wan i'na | an machi'-it, | nangomna'wan Chage'b | bitu'd Mabálatmagano'ggol*”.

6. And they boiled three hundred eggs / to be the food for the journey of the boy Tabayag (lit., Limetube). / And his mother says : / “ Take this lime-tube / which is the one which made you fecundated, / and when you will come at the village / and (then) chant / and say : / “ Where is the house of Dagu / the owner of the (this) lime-tube / which floated on the ditch, / picked it up / coveted it my mother / who is pretty, / coveted (her) Dagu / here at Mabalatmaganoggol ”.

7. *Ya imme'b Taba'yag, | ya on chimmato'ng bi boble' | mun-uya'ya ; | inuya'yana nan intuchu'n ina'na. | Ya chingngo'l ban ta'gu | ya timba'lna hi : |* ” *Ayyu'kan imbale'-, | te achawi' nan bale'n ama'm, | uméume'-ab nan boble' | ya ina'tmubná, | ya ibaa'g nan ta'gu | nan bale'n ama'm an hi Chage'b*” . | *Ya -ayyo'n nan unga' hi : “ O ”*.

7. And Tabayag went, / and when he arrived at a village / he chants ; / he chanted what his mother had taught. / And a man heard it / and he answered : / “ You are to be pitied, my child, / for the house of your father is far, / go and go to the villages / and you will do that (chant the same song), / and a man will tell / the house of your father Dagu ”. / And the boy says : “ Yes ”.

8. *Ot ala'nay himpu'luy itlu'g | ta -ano'na. | Wan nabhu'g | ot icha'tnah nan ta'gu | chi lima' | ta ibcha'n nan imbale'na, | ot ume'. | Imméimme' gob nan oba'n himpamoble', | ya inuya'yana nan intuchu'n ina'na.*

8. And he takes ten eggs / and eats them. / When he was satisfied / and he gives to the man / five (eggs) / to be the viand of his children, / and he goes. / He went and went again to another village, / and he chanted what his mother had taught.

9. *Ya ban oba' on ta'gu | ya chingngo'lna | ya -ayyo'na hi :* | “ *Mai'd bitu' | nan bale'n ama'm | te achawi', | mai'd mapto'- | ya wa'chay himpu'lut lima'n algo' | ya abi'-a michato'ng*” . | *Ya timma'-ang nan unga' | te nomnomomo'nay niachawi'yan | nan boble'n ama'na | ya hay -aatu'wana | chi achi'na chumatnga'n.*

9. And one man also / and he heard it / and he says : / “ Is not here / the house of your father / for it is far, / maybe / and there are fifteen days / and you will have arrived ”. / And the boy cried / for he thinks about the great distance / of the house of his father / and about his being tired / that he would not arrive.

10. *Ya nomnomo'na hi :* | “ *Mai'd mapto'- | ya -ano'na -e nan la'man | ya bo-o'n-e ya han u'log*” . | *Ya -ayyo'n nan ta'gu hi :* | “ *Achi'-a tuma'-ang | ta nebna' mu'ppe nan taba'yag ama'm | an mangipapto'- -e bea' | bina'n -awo'n*”.

10. And he thinks: / "May be / and I shall be eaten by a boar / and if it is not (a boar) and (then) a snake." / And the man says: / "Do not cry / and is there forsooth the lime-tube of your father / which cares for you (helps you to find the house of your father) / along the road."

11. *Ya imme'cha hi bale'n | chi'yen ta'gu, | ya -ayyo'na hi: | "Aga'm! ta ibtu'tan am-i'n nan itlu'g | hitu'n lu'yong | ta hitu'wen -awi'tanmi | chi mangeho'n hi ba'lonmu". | Ya -ayyo'n nan unga' hi: | "Mai'd panangcha'ng-u". | Ya -ayyo'n nan ta'gu hi: | "Ta-o'mbo, | te nin machamo't chi ba'lonmu".*

11. And they went to the house / of that man, / and he says: / "Come! and we put all the eggs here / in this sack / and this our cock / who will carry your food for the journey". / And the boy says: / "I don't have means to pay". / And the man says: / "Nevermind, / for perhaps your food for the journey is heavy".

12. *Impibanggo'lcha nan lu'yong | hi -awi'tan | ot ume'cha. | Wan nunggina'w-wacha, | ya nalingo't nan unga', | -ayyo'na hi: | "Ayaya! naa'tua- | ya achi'achuma'lan, | ya mai'd mapto- ya mate'tab nan -awo'n | ya achi'ta chumato'ng | hi bale'n a'ma".*

12. They put the sack around the neck of / the cock / and they go. / When they are in the middle (of the way) / and the boy perspired, / he says: / "Oh! I am tired / and I cannot walk, / and maybe and we shall die on the road / and we shall not arrive / at the house of my father".

13. *Ya nan -awi'tan | ya nan unga' | imme'chab nan pu'un chi -a'yu | ot -ano'nchan am-i'n chi itlu'g | an bina'lona, | te machamo't. | Wan nabhu'gcha | itopa'lcha nan lu'yong | ot miabba' nan unga' | hi bunog nan -awi'tan, | ot ita'yapna nan unga'.*

13. And the cock / and the boy / they went to the foot of a tree / and they eat all the eggs / which he had taken for the food of the journey, / because it is heavy. / When they were satisfied / they throw away the sack / and the boy is being carried on the back / on the back of the cock / and then it (the cock) flies away with the boy.

14. *Imme'imme'cha | ot linaw'hanchay himpu'lut opa't an boble', | ya -ayyo'n nan -awi'tan | hina'n unga' hi: | "Mun-uya'ya-a, | te hitu'wey bale'n ama'm". | Ya naaga'ngancha | te mai'd -ano'ncha, | te -ina'nchan am-i'n.*

14. They went and went / and they passed fourteen villages, / and the cock says: / "Chant, / for here is the house of your father". / And they were hungry / because they had no food, / because they had eaten all.

15. *Ya -immaya't nan unga' | -e han gali-o'n | ot mun-uya'ya. | Inuya'yana nan intuchu'n ina'na | ya han tu'lang Chage'b | ya bimmu'bu- | te chinggo'lna nan uya'yan Tabayag. | Ya timba'lina | ya -ayyo'na hi: | "Oncha'n wabna' ucho't | ah imbale'n tu'lang-un hi Chage'b ad Mabalatmaganoggol?"*

15. And the boy climbed / on a galikon tree / and chants. / When he

had chanted what his mother had taught / and a brother of Dagu / and (then) came out / for he heard the chant of Tabayag. / And he answered it / and he says : / “ Is there then / a child of my brother Dagu at Mabalatmaganoggol? ”

16. *Ya -ayyo'n nan unga' bi : | “ Uma' li-ami niaba'n hina' | ta munba'pitta-u ”.*  
/ *Ya -ayyo'n nan tu'lang Chage'h bi : | “ O, uma' li-ayu | ta mahma'ha-, | tangano'*  
*ucho't wabna'h imbale'na.” | Ya limma'h-un hina'n gali'-on | ot ume'cha.*

16. And the boy says : / “ May we then come there / and we shall talk ”.  
/ And the brother of Dagu says : / “ Yes, come ye / that I investigate, / why then is there a child his? ” / And he (the boy) came down from the galikon tree / and they go.

17. *Wan chimmato'ngchab nan chau'lon Buwa'ya | an hi tu'lang Chage'h, |*  
*ot i-bi'na nan -awi'tan, | ya -ayyo'n Buwa'ya bi : | “ Humgo'p-ab bale'mi | ta e'-a*  
*manga'n, | te naaga'ngan-a | te achawi'y nalpuwa'nyu ”.*

17. When they had arrived under the house of Buwaya / the brother of Dagu, / and then he put the cock in the chicken's basket, / and Buwaya says : / “ Enter our house / and go to eat, / for you are hungry / because the place where you come from is far ”.

18. *Ot hinumgo'p hi Taba'yag | ta e manga'n. | Ya mogmoga'n Buwa'ya nan*  
*-awi'tan. | Wan nabhu'g hi Taba'yag, | ot bumgo'p hi Buwa'ya | ta e'cha mi-ha'pit. |*  
*Ya -ayyo'n nan unga' bi : | “ Cha'anay bale'n a'man hi Chage'h | ad Mabalatmagano'g-*  
*gol? ”*

18. And Tabayag entered / and he goes to eat. / And Buwaya strews (rice grains) for the cock. / When Tabayag is satisfied, / and then Buwaya enters / to converse together. / And the boy says : / “ Where is the house of my father Dagu / at Mabalatmaganoggol? ”

19. *Ya -ayyo'n Buwa'ya bi : | “ Achawi', | wa'cha oba'n algo' | ya abi'-ayu*  
*chumato'ng ”.* / *Ya timba'l Taba'yag | an ayyo'na bi : | “ Chumato'ng-amih nunnga'way*  
*algo', | te nebna' nan -awi'tan | an mangita'yap -e hao'n; | on mai'd ah ta'gu | an*  
*nangicha't -e nan -awi'tan | ya mai'd mapto'- | ya nata'la-a- hina'n -awo'n ”.*

19. And Buwaya says : / “ It is far, / there is one day / and you will arrive ”. / And Tabayag answered / saying : / “ We will arrive when the sun is half-way, / because the cock is there / who will fly with me ; / if there had not been a man / who gave the cock / and maybe / and I was lost along the way ”.

20. *Ya -ayyo'n Buwa'ya bi : | “ Tu'lang-un nangicha't hi -awi'tan. | Uncha'n*  
*imma'lib Chage'h | hi bale'yu | an mana'lud -e ina'm? | Te ngannu'n-a ucho't imbale'n*  
*Chage'h? ”*

20. And Buwaya says : / “ Is my brother (the one) who gave the cock. / But did Dagu come / to your house / to bring ‘ halud ’ resin to your mother (to court your mother)? / For how are you the child of Dagu? ”

21. *Ya -ayyo'n nan unga' hi :* / “*Hitu'wey taba'yag | an ina'nudna, | te inia'puli'na, | ta hiya'htin nalmuwa'-, | te imbale'a- mon Chage'h*”. / “*Uma't-ebna'*”, *an -ayyo'n Chage'h*, “*ya ala'm tun -awi'tan | an nangcho'n -e bea' | ya tun ga'ngba | ta ume'-ayu. | Wa it nipto'- -ayu -e han boble'n onga'l | an humi'li | ya hine'y bale'n ama'm, | ya ginangba'm mo | ta chonglo'n ama'm | ot uma'lin chamuwo'ncha-a'*”.

21. And the boy says : / “This is the lime-tube / which he made float, / because my mother used it to add lime to her chew, / and this is which made me fecundated, / because I am made child by Dagu”. / “As that is so”, says Dagu, “and (then) take this cock / who carried you / and this gong / and go ye. / When you will be just above a large village / which glitters / and that is the house of your father, / and you will then beat the gong / and your father will hear / and then he comes to meat you”.

22. *Ot ume'cha, cha -awi'tan, Taba'yag ya ga'ngba. | Wan nungga'wa | minangma'ngcha han onga'l an boble' | ya humi'li. | Ginangba'n Taba'yag nan ga'ngba, | ya tini'gocbah ama'na | an uma'li | an mana'mu -e chicha'*.

22. And then they go, they the cock, Tabayag and the gong. / When the sun is half-way / they saw a large village / and it glitters. / Tabayag beats the gong, / and they saw his father / coming / to meet them.

23. *Ya wan chimmato'ngchab nan bale'cha | ot umbu'nchab nan chau'lon | nan bale'n ama'na, | an hi Chage'h. | Ya -ayyo'n nan -awi'tan -e han unga' ya hi Chage'h hi :* / “*Mibtu'-ayu, | te ten ume'a- hi bale'mi*”. / *Ya timba'lcha an -ayyo'ncha hi :* / “*O, ta-o'mbo, | mo anchani' ta manga'n-a | ta abi'-a ume'*”. / *Ot e manga'n nan -awi'tan | ta abi' maka'k.*

23. And when they had arrived at their house / and then they sit in the place under / the house of his father, Dagu. / And the cock says to the boy and Dagu : / “Stay ye here, / for see I go to our house”. / And they answered saying : / “Yes, nevermind, / but wait a little and eat / and then you will go”. / And the cock goes to eat / and he will start.

24. *On naka'k nan -awi'tan | ot mumoma'cha, | ot u-a'ton Taba'yag | nan taba'yag ama'na | ta hiya'y panga'pulcha. | China'wat ama'na nan taba'yag, | tini'gona | ya hiya'h tu'wen ina'nudna | hi nani'gonah Agina'ya | hi pun-amba'na.*

24. When the cock was gone / and then they chew a betel nut, / and Tabayag opens / the lime-tube of his father / and it is the one they use to add lime (to their chew). / His father received the lime-tube, / he looked at it / and it is this one he made float / when he had seen Aginaya / while she was bathing.

25. *Ya hiya' pema'n an imbale'na, | an hi Taba'yag | an chimmato'ng hi bale'n ama'na | an hi Chage'h. | Lima'n algo'y nibaa'chan imbale'na | hi bale'n ama'na. | Oba'n algo' | ya -ayyo'n ama'na hi :* / “*Bumaya'hta-u | ta aya'ganta-uh ina'm | ya a'man ina'm*”.

25. And he is indeed his child, / Tabayag, / who arrived at the house

of his father, / Dagu. / His child stayed five days / in the house of his father. / One day (the following day) / and (then) his father says : / “ We shall perform a rice wine feast / and we shall call your mother / and the father of your mother ”.

26. *Ya -ayyo'n Taba'yag hi :* / “ *Ta-o'mbo, mo hi i'na | ya nalawa' | an in-bugi't chi ba'buy, | ya hi a'pu | ya nauli'ngan bina'n bale'na* ”. / *Mo ini'lan Chage'h | an -acha'ngyancha, | mo laya'hna | te hina'ey nanu'gun ina'na.*

26. And Tabayag says : / “ Nevermind, but my mother / and she is bad / whom the pig pushed down, / and my grandfather / and he is covered with soot in his house ”. / But Dagu knows / that they are rich, / but it was his lie / because that was what his mother had taught ”.

27. *Ya -ayyo'n Chage'h hi :* / “ *Ta-o'mbo ya e'ta aya'gan chicba'* ”. / *Ya bimmaya'hcha. | Wan i'la | ya e'cha aya'gan | hi ama'n Agina'ya | ya hi Agina'yan hi i'nan Taba'yag.*

27. And Dagu says : / “ Nevermind and we shall call them ”. / And they perform the rice wine feast. / When the invitation time is there / and (then) they go to call / the father of Aginaya / and Aginaya the mother of Tabayag.

28. *Ya inogna'n Agina'ya | nan lima'n nuwa'ng | ya himpu'lut lima'n ba'buy, | ta ie'nab bale'n Chage'h. | Wan chimmato'ngchab bale'n Chage'h | ot ihbu'dcha nan nuwa'ng ya ba'buy. | Nale'h chi oba'n algo' | ya patayo'nchan am-i'n chi ba'buy ya nuwa'ng, | ta ala'n am-i'n chi ii'ban Chage'h ya Agina'ya.*

28. And Aginaya held / five water buffaloes / and fifteen pigs, / and she brings them to the house of Dagu. / When they had arrived at the house of Dagu / and (then) they tie (to the house posts) the water buffaloes and the pigs. / When one day had passed / and (then) they killed all the pigs and water buffaloes, / and all the relatives of Dagu and Aginaya took them (i.e. their share of the meat).

29. *Wan nagibbu'y baya'hcha | ya hi Agina'ya | ya han aba'wanan hi Chage'h | ya han imbale'chan hi Taba'yag | ume'cha go, | mumbanga'dchab bale'n Agina'ya. | Wan imma'lichab nan -awo'n | mi-ie'chan am-i'n nan ii'ban Chage'h | hi bale'n Agina'ya | ta e'cha go bumaya'h hichi'.*

29. When was finished their rice wine feast / and (then) Aginaya / and her husband Dagu / and their child Tabayag / they go also, / they return to the house of Aginaya. / When they arrived on the way / all the relatives of Dagu accompany / to the house of Aginaya / and they go to perform a rice wine feast there.

30. *Wan chimmato'ngchab bale'n Agina'ya | ot e'cha aya'gan | am-i'n chi ii'ban Agina'ya, | te mangito'-chab hinggabut an ba'buy ya nuwa'ng, | te ad wa'ni ya wa'-chab imbale'n Agina'ya | an nalmo', | an abu'na han taba'yag | an ina'nud Chage'h | hi pun-amba'n Agina'ya.*



30. When they arrived at the house of Aginaya / and then they go to call / all the relatives of Aginaya / because they (will) struck (kill) one hundred pigs and water buffaloes, / for now and there is a child to Aginaya / which was fecundated, / only a lime-tube / which Dagu made float / when Aginaya was bathing.

31. *Ya pati'gochay -inacha'ng yancha / an himbale'. / Ot iama'cha han bale' an onga'l / ta bale'n Tabayag, / te pobcho'nchay punbituwa'na, / te palabino'nchab im-bale'chan hi Tabayag. / Ya chicha'n tulu' / an bin-aa'ma / an -acha'ng yan ad Mahalinghingob.*

31. And they show their wealth / (they) the household. / And they make a big house / to be the house of Tabayag, / because they like that it be his place to stay in, / because they will make their child Tabayag marry. / And they the three / the fatherhold (the father, mother and child) / are rich at Mahalinghingob.

## IFUGAW TALES—Mayawyaw

### 1. Bu-bu-a't

*Imme'b bale'n cha Bu'gan ya Aligu'yun. | Imbale'cha ya oba' hi Agina'ya. | Imma'lib Bu-bu-a't | ya inladja'wnab Agina'ya, | ie'nab bale'cha. | -Immi'log hi Agina'ya | ya mai'd mapto'- hi panapu'lanab ina'na.*

He went to the house of Bugan and Aliguyun. | Their child and only one, Aginaya. | Came Bukbukut | and he ran away with Aginaya, | and he brings (her) to their house. | Grew up Aginaya | and she didn't know where to find her mother.

### 2. Bu-bu-a't

1. *Oba'n algo' mun-aba'wa cha Aligu'yun ya Agina'ya. | Imbale'cha ya hi Bu'gan. | Hi Bu-bu-a't inladja'wnab Bu'gan, | ini'e'nab ga'wwan chi a'cha. | Ya binaga'an cha Aligu'yun ya Agina'ya chin ha-u'-ongcha, | ta e'cha ian-ana'p, | mo mai'd chi chinatnga'ncha.*

1. One day married Aliguyun and Aginaya. | Their child and (she is) Bugan. | Bukbukut ran away with Bugan, | he brought (her) to the middle of the forest. | And invited Aliguyun and Aginaya their neighbors, | that they should search, | but none did they arrive at (find).

2. *-Alima'n chi bu'lan ya -immi'log hi Bu'gan. | -Inali'na -e Bu-bu-a't chi : | -Apyo'm chi ayyu'd-u". | Ya -ina'pyan Bu-bu-a't, | imme'b Bu'gan | ta mun-ayyu'd. | Ya tini'gna cha ama'na ya ina'na, | -inali'na : "Chu'dja cha a'ma ya i'na".*

2. On the fifth month and Bugan had grown. | She said to Bukbukut : | "Make a swing". | And made (one) Bukbukut, | went Bugan | and she swings. | And she saw her father and her mother, | she said : "There, my father and mother".

3. *Chingngo'l ina'na | ya -alyo'na : "Nga gob noy?" | -Inali'n ama'na chi : "To'wan". | Wan nabaa'd chi algo' | ya -inali'n Bu-bu-a't chi : | "Uma'li-a ta manga'n-a | ta ihcha'm hito'y itlu'g."*

3. Heard (it) her mother ; and she says : "What then that?" | Said her father that : "Ignorance (I don't know)". | When is placed the sun (at noon) | and said Bukbukut : | "Come and eat | and eat this egg as your viand".

4. *Ya imme'b Bu'gan ot manga'n. | Nawi'it go | ya e mun-ayyu'd. | Tini'gna*

*go cha ama'na ya ina'na. | -Inali'na go : " Chu'dja cha a'ma i'na ". | -Inali'n ina'na chi : " Nga gob noy? " | -Inali'n ama'na chi : " Mai'd mapto'- ya bi Bu'gan.*

4. And Bugan went and she eats. / Morning again / and she goes to swing. / She saw again her father and her mother. / She said again : " There, father, mother ". / Said her mother : " What again that? " / Said her father : " Maybe it is Bugan ".

5. *Nabcho'm ya e'cha tini'go | ya mai'd te wa'chab ga'wwan chi a'cha. | Mum-buni' cha Aligu'yun ya Agina'ya. | -Inali'n Bu'gan -e Bu-bu-a't chi : | " Ume'a- hi bale'mi ".*

5. At night they go to see / and none for she is in the middle of the forest. / Offer a sacrifice Aliguyun and Aginaya. / Said Bugan to Bukbukat : " I go to our house ".

6. *Ina'lana chi lo'bongna ya immo'y | ya bumai'n chin ta'gu. | -Inali'n Bu'g an chi : | " Hai'n chi imbale'yu, | o'na- inladja'w -e Bu-bu-a't, | immo'dja- hi ga'wwan chi a'cha.*

6. She took her cloth and went / and she was ashamed for the people. / Said Bugan : / " I am your child, / I was carried away by Bukbukat, / I went to the middle of the forest ".

### 3. Bu-bu-a't

1. *Wa'cha Bu'gan ya Aligu'yun an abalya'na, | ya imbale'chab Agina'ya. | Nawii't | ye e manga'dju hi Aligu'yun, | ya timmu'ngaw cha Bu'gan ya Agina'ya.*

1. There are Bugan and Aliguyun her husband, / there child Aginaya. / In the morning / and Aliguyun goes to get firewood, / and Bugan and Aginaya stayed at home.

2. *Nabaa'd ya inamo'hna chin bu-bu-yu'g, | ya binumgo'p hi ina'na hi bale'cha. | Ya imma'lib Bu-bu-a't | ya inladya'wnah Agina'ya, | in-o'ynah -u'ttol chi -a'dju.*

2. When placed (namely the sun, i.e., at noon) and she (Bugan) bathed the baby (Aginaya), / and entered her mother their house. / And came Bukbukat / and he ran away with Aginaya, / he brought her in the trunk of a tree.

3. *Gimmoha'd hi ina'na | ya mai'd tini'gna chin bu-bu-yu'g, | ya mai'd. | Imbaga'na -e Pangulchi'hon | ya -alyo'na : | " Hi Bu-bu-a't pun-amaladja'w hi unga' | ya hi go togto'gwe ".*

3. Came down (from the house) her mother / and she saw no baby, / and none. / She asked Panguldihon / and he says : / " Bukbukat (is the one who) uses to run away with children / and also the prey bird.

4. *Nawi'it ya umo'y hi ina'na hichi'h padjo'cha, | ya -umali'h Agina'ya an*

-alyo'na chi : | " *Chuchu'dja hi i'na | an munta'mo hichi'h padjo'mi, | ya toyto'dja-hitu' | an o'na- mun-ay-ayyu'd*". | *Ya -alyo'n ina'na chi* : | " *Na'chan noy?*"

4. When morning and goes her mother yonder to their rice field, / and Aginaya speaks saying : / " *There, there, my mother | who works yonder in our rice field, | and here, here, I am here | as I am swinging*". / And says her mother : / " *What is that?*"

5. *Ya -alyo'n Agina'ya chi* : | " *Hai'n hi Agina'ya*". | *Ya -alyo'na chi* : | " *Munlabla'b-a, imbale'cha-a hi ga'djang*". | *Ya -alyo'na chi* : " *Umo'dja- hi bale'mi | ta iba'ag-u hi aba'wa-*".

5. And Aginaya says : / " *I am Aginaya*". / And she (Bugan) says : / " *You lie, you are the child of a prey bird*". / And she (Bugan) says : " *I shall go to our house | and I shall tell my husband*".

6. *Ya nawi'it immo'y hi ama'na | an munggulu'd hichi'h padjo'cha ad Naulili'-pan.* | *Ya -alyo'n gob Agina'ya* : | " *Chuchu'dja hi a'ma | an munggulu'd hi padjo'*".

6. When morning her father went / to work with the spade yonder in their rice field at Naulilipan. / And Aginaya says again : / " *There, there, my father | who works with the spade in the rice field*".

7. *Ya immo'y an e mani'go chin imbale'na | hichi'h a'cha, | ya ama'ana chi -awo'na, | ya mun-apa'i chi bangi'gna.* | *Ya mumbanga'd hi padjo'cha.* | *Munta'mo hichi'h padjo'cha | ya -alyo'n Agina'ya chi* : | " *O'n-a numbanga'd hina', | ana'gon numbanga'd-a, | o'n-a tuma'-ut an uma'li | an mani'go -e hai'n?*"

7. And he went to see his child / yonder in the forest, / and he makes his way (by cutting down canes and grass), / and breaks his knife. / And he returns to their rice field. / (When) He works yonder in their rice field / and (then) Aginaya says : / " *Did you return there, | why did you return, | are you afraid to come | to look for me?*"

8. *Ya nawi'it immo'y ina'na | an e mumboge' hi padjo'cha ad Naulili'pan.* | *Ya imma'lib Agina'ya | -alyo'n ina'na chi* : | " *Nga'chanmu* : " | *Ya -alyo'na chi* : " *Ta'gua-*. | *Ya unchani'ya -inali'na chi* : | " *Hai'n chin imbale'mu*".

8. And when morning her mother went / to plant rice in their rice field at Naulilipan. / And Aginaya came, / and her mother says : / " *Your name?*" / And she says : " *I am a man.*" / And a little later she said : / " *I am your child*".

9. *Ya immo'y an mumboge' -e ina'na hi padjo'cha.* | *Ya inibge'cha chin pa'-koy | ya -immulpi'cha.* | *Ya imma'lib Bu-bu-a't | ya -alyo'na -e Agina'ya chi* : | " *Umo'ytab chih bale'ta-u | ta wahchi' chin ibcha'm an itlu'g ya chin ba'log.*

9. And she went to plant rice with her mother in their field. / And (when) they had planted the rice / and (then) they performed the Kulpi sacrifice. / And Bukbukat came / and he says to Aginaya : / " *Let us go there to our house | and there is there | viand for you, eggs and a dove*".

10. *Ya -alyo'n ama'na chi : | "Unchani' ta manga'nta-u | ya o'n-ayu umo'y".*  
*| Hi immadja'nchab bale'cha | ya nato'y hi Bu-bu-a't. | Ya -inali'n Bu-bu-a't chi : |*  
*"Ihtu'a- bito'y kabo'n".*

10. And says her father : / "A little later and we shall eat / and then you shall go". / When they went away to their house / and (then) Bukbukat died. / And he had said : / "Put me in this box".

11. *Ya -inali'na go chi : | "Mahcho'm ya achi'-a tuma'-ut hi uchu'm an labi'".*  
*| Ya numba'liw hi balito'-, | ya ingi'nana hi intano'mna. | Ya himma'ngaw hi -a'dju |*  
*ya bimmu'nga chin -a'dju, | ya balito'- | ya ihtu'nah chih kabon.*

11. And he had said also : / "When night and you will not be afraid for the other nights". / And he changed into a golden necklace, / and she sold it for plants hers. / And it pushed (became) a tree / and bore fruit the tree. / And it is a golden necklace / and she put it in the box.

#### 4. Hi Mo-mo'-ling

1. *E manga'dju hi Mo-mo'-ling, | o'yna lio'djon han pala'yon, | ya pinaki'tna*  
*chin ngame'yna, | ya linio'yna go | ya pinaki'tna go chin oba'n ngame'yna.*

1. Goes to get firewood Mokmokling, / he goes to cut down an oak tree, / and he struck his hand, / and he cuts down again / and he struck again his other hand.

2. *Linio'yna go ya pinaki'tna go chin oba'n hu-i'na. | Linio'yna go ya pinaki'tna*  
*go chin oba'n hu-i'na | ya nato'y. | Imma'lih Pangulchi'bon | ya inihitu'na han kabo'n |*  
*ya numba'liw hi balito'-.*

2. He cut down again and he struck again one of his legs. / He cut down again and he struck again his other leg / and he died. / Came Pangul-dihon / and he put (him) in a box / and he changed into a golden necklace.